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DECERPTA
EX
P. OVIDII NASONIS
METAMORPHOSEON
LIBRIS

AD OPTIMORUM EXEMPLARIUM FIDEM

RECENSITA,

NOTULIS SERMONE ANGLICANO EXARATIS ILLUSTRATA,

ET

INDICE NOMINUM PROPRIORUM UBERRIMO

INSTRUCTA.

IN USUM SCHOLARUM.

STUDIO
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MDCCCXXIX.

Item primum
lais Bowman
Bowman

DECERPTA
EX
OVIDII
METAMORPHOSEON
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LIBER I.

In nova fert animus [1] mutatas dicere formas
Corpora. Di, cœptis (nam vos mutastis et illas)
Adspirate meis; primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

Chaos, et mundi creatio. FAB. I.

Ante, mare et tellus, et, quod tegit omnia, cœlum,
Unus erat toto naturæ vultus [2] in orbe,
Quem dixêre [3] Chaos; rudis indigestaque moles;
Nec quidquam, nisi pondus iners [4]; congestaque eodem [5]
Non bene junctarum discordia semina [6] rerum.
Nullus adhuc mundo præbebat lumina Titan;

[1] Ordo est; *Animus fert* (me), my mind, *or*, my inclination, carries *me*, *i. e.* I incline. [2] *Unus vultus*, one appearance. [3] *Quem* (homines) *dixêre*, which *men* have called. [4] *Iners pondus*, an inactive weight, inert matter. [5] *Eodem* (loco). [6] *Semina*, the seeds; the elements, *or*, the first principles.

Nec nova crescendo reparabat cornua Phœbe ;
Nec circumfuso pendebat in aëre[1] Tellus
Ponderibus librata suis : nec brachia longo
Margine terrarum porrexerat Amphitrite.
Quâque fuit tellus, illic et pontus et aër ;
Sic erat instabilis[2] tellus, innabilis unda,
Lucis egens aër ; nulli sua forma manebat.
Obstabatque aliis aliud ; quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus[3].
Hanc Deus et melior litem Natura diremit :
Nam cœlo terras, et terris abscidit undas,
Et liquidum spisso[4] secrevit ab aëre cœlum.
Quæ postquam evolvit, cæcoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi[5] vis et sine pondere cœli
Emicuit[6], summâque locum sibi legit in arce[7].
Proximus est aër illi[8] levitate, locoque :
Densior his[9] tellus, elementaque grandia traxit,
Et pressa est gravitate sua. Circumfluus humor
Ultima[10] possedit, solidumque coërcuit orbem[11].

Hominis creatio. FAB. II.

Sic ubi dispositam, quisquis fuit ille Deorum,

[1] *Aëre,* air ; atmosphere. [2] *Instabilis,* unfirm. [3] *Habentia pondus* (pugnabant cum iis quæ erant) *sine pondere.* [4] *Spisso,* the thick ; the foggy. [5] *Convexi,* of the arched, *or,* of the vaulted. [6] *Emicuit,* darted up. [7] *Arce,* region. [8] *Illi,* to it, *i. e.* to fire. [9] *His,* than these, *i. e.* than fire and air. [10] *Ultima* (loca), *i. e. partes exteriores.* [11] *Coërcuit solidum orbem,* begirt the solid globe.

Congeriem [1] secuit [2], sectamque in membra [3] redegit;
Principio terram, ne non æqualis ab omni
Parte foret, magni speciem glomeravit in orbis.
Tum freta diffundi, rabidisque [4] tumescere ventis
Jussit, et ambitæ circundăre litora terræ.
Addidit et fontes, immensaque stagna, lacusque;
Fluminaque obliquis [5] cinxit declivia ripis;
Quæ diversa locis partim sorbentur ab ipsâ [6],
In mare perveniunt partim, campoque recepta
Liberioris aquæ, pro ripis litora pulsant.
Jussit et extendi campos, subsidere valles,
Fronde tegi silvas, lapidosos surgere montes.
Utque duæ dextrâ cœlum, totidemque sinistrâ
Parte secant Zonæ, quinta est ardentior illis;
Sic onus [7] inclusum numero distinxit eodem
Cura Dei, totidemque plagæ tellure premuntur.
Quarum quæ media est, non est habitabilis æstu:
Nix tegit alta duas: totidem inter utramque locavit,
Temperiemque dedit, mistâ cum frigore flammâ.
Imminet his aër, qui, quanto est pondere terræ
Pondus aquæ levius, tanto est onerosior igni [8].
Illìc [9] et nebulas, illìc consistere nubes
Jussit, et humanas motura [10] tonitrua mentes,
Et cum fulminibus facientes frigora ventos.
His [11] quòque non passim mundi fabricator habendum

[1] *Congeriem*, the heap, *or*, the mass; the chaotic mass. [2] Ordo est; *Ubi ille, quisquis deorum fuit, secuit congeriem sic dispositam.* [3] *Membra*, its elements; its component parts. [4] *Rabidis*, by the furious. [5] *Obliquis*, by winding, *or*, by shelving. [6] *Ipsâ* (terrâ). [7] *Onus*, load; ponderous globe, [8] Ordo est; *Aër, qui est tanto onerosior igni, quanto pondus aquæ est levius pondere terræ, imminet his* (zonis). [9] *Illic*, there, *i. e.* in the air, *or*, in the atmosphere. [10] *Motura*, to move; to alarm. [11] *His* (ventis).

Aëra permisit. Vix nunc obsistitur illis,
Cùm sua quisque regant diverso flamina tractu,
Quin lanient mundum ; Tanta est discordia fratrum[1]!
Eurus ad Auroram Nabathæaque regna recessit,
Persidaque, et radiis juga subdita matutinis :
Vesper, et occiduo quæ litora Sole tepescunt[2],
Proxima sunt Zephyro ; Scythiam septemque trionem
Horrifer invasit Boreas ; contraria[3] tellus
Nubibus assiduis, pluvioque madescit ab Austro.
Hæc super imposuit liquidum, et gravitate carentem,
Æthera, nec quidquam terrenæ fæcis habentem.
Vix ea limitibus dissepserat omnia certis ;
Cùm, quæ pressa diu massâ latuêre sub illâ,
Sidera cœperunt toto effervescere[4] cœlo.
Neu regio foret ulla suis[5] animantibus orba,
Astra tenent cœleste solum, formæque Deorum :
Cesserunt nitidis habitandæ piscibus undæ :
Terra feras cepit : volucres agitabilis[6] aër.
Sanctius[7] his animal, mentisque capacius altæ,
Deerat adhuc, et quod dominari in cætera posset.
Natus[8] homo est : sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo[9] ;
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina[10] cœli ;
Quam satus Iapeto, mistam fluvialibus undis,
Finxit in effigiem moderantûm cuncta Deorum.

[1] *Fratrum ;* See ventus. [2] *Tepescunt,* glow. [3] *Contraria,* the opposite, *i. e.* the southern. [4] *Effervescere,* to glow ; to twinkle, *or,* to shine. [5] *Suis,* its own ; its peculiar, *or,* its appropriate. [6] *Agitabilis,* the yielding. [7] *Sanctius,* more divine. [8] *Natus,* formed. [9] *Origo,* the origin ; the creator. [10] *Semina,* the seeds ; the particles.

Pronaque cùm spectent animalia cætera terram,
Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.
Sic, modò quæ fuerat rudis [1] et sine imagine, tellus
Induit ignotas hominum conversa figuras.

Quatuor mundi ætates. FAB. III.

Aurea prima sata est [2] ætas, quæ, vindice nullo,
Sponte suâ sine lege fidem rectumque colebat.
Pœna metusque aberant [3]; nec verba [4] minacia fixo
Ære [5] legebantur; nec supplex turba timebant
Judicis ora sui: sed erant sine judice tuti.
Nondum cæsa suis [6], peregrinum ut viseret orbem,
Montibus, in liquidas pinus descenderat [7] undas;
Nullaque mortales, præter sua, litora nôrant.
Nondum præcipites cingebant oppida fossæ;
Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis, erant. Sine militis usu
Mollia securæ peragebant otia mentes.
Ipsa quòque immunis, rastroque intacta, nec ullis
Saucia vomeribus, per se [8] dabat omnia tellus;
Contentique cibis, nullo cogente [9], creatis,
Arbuteos fœtus, montanaque fraga, legebant,

[1] *Rudis,* rude; formless. [2] *Sata est,* sprung up. [3] *Aberant,* were at a distance; were unknown. [4] *Verba,* words; penalties. [5] *Ære,* brass, *i. e.* tablets of brass. The Roman laws were engraven on brazen tablets, which were fixed up in public places that they might be known to all. [6] *Suis* its own; its native. [7] Ordo est; *Pinus, cæsa suis montibus, nondum descenderat in,* &c. [8] *Per se,* of herself; of her own accord, *or,* spontaneously. [9] *Nullo cogente,* no one forcing; unforced.

Cornaque, et in duris hærentia mora rubetis,
Et, quæ deciderant patulâ Jovis arbore, glandes.
Ver erat æternum, placidique tepentibus [1] auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat;
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.

Quatuor anni tempora. FAB. IV.

Postquam, Saturno tenebrosa in Tartara misso[2],
Sub [3] Jove mundus erat; subiit Argentea proles,
Auro deterior, fulvo pretiosior Ære.
Jupiter antiqui contraxit tempora veris;
Perque hyemes, æstusque, et inæquales autumnos,
Et breve ver, spatiis exegit quatuor annum.
Tum primùm siccis aër fervoribus ustus
Canduit; et ventis glacies adstricta [4] pependit.
Tum primùm subiêre domos; domus antra fuerunt,
Et densi frutices, et vinctæ cortice virgæ.
Semina tum primùm longis Cerealia sulcis
Obruta sunt, pressique jugo gemuêre juvenci.
Tertia post illas [5] successit Aënea proles[6],
Sævior ingeniis, et ad horrida promptior arma;
Nec scelerata tamen. De duro est ultima Ferro.
Protinus irrumpit venæ [7] pejoris in ævum

[1] *Tepentibus*, with warm; with fostering. [2] *Misso*, being sent; being banished. [3] *Sub*, under; under the government of. [4] *Adstricta*, bound; frozen. [5] *Post illas* (ætates, *v.* proles), after these ages, *i. e.* the Golden and the Silver ages. [6] *Tertia proles Aënea successit*, a third age, the Brazen, succeeded. [7] *Venæ*, metal.

Omne nefas; fugêre pudor, verumque, fidesque;
In quorum subiêre locum fraudesque, dolique,
Insidiæque, et vis, et amor sceleratus habendi[1].
Vela dabat ventis, nec adhuc bene noverat illos[2],
Navita; quæque diu steterant in montibus altis,
Fluctibus ignotis insultavêre carinæ.
Communemque priùs, ceu lumina Solis et auras,
Cautus humum longo signavit limite mensor.
Nec tantùm segetes alimentaque debita dives
Poscebatur humus; sed itum est in viscera terræ:
Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum ferroque nocentius aurum
Prodierant; prodit bellum, quod pugnat utroque[3],
Sanguineâque manu crepitantia concutit arma.
Vivitur[4] ex rapto. Non hospes ab hospite tutus,
Non socer a genero; fratrum quòque gratia[5] rara est.
Imminet[6] exitio vir conjugis, illa[7] mariti:
Lurida terribiles miscent aconita novercæ:
Filius ante diem patrios inquirit[8] in annos.
Victa jacet Pietas; et Virgo cæde madentes,
Ultima cœlestûm, terras Astræa reliquit.

Gigantomachia. FAB. V.

Neve foret terris securior arduus æther;
Affectâsse ferunt regnum cœleste Gigantas,
Altaque congestos struxisse ad sidera montes.

[1] *Habendi*, of having, *or*, of possessing; of wealth. [2] *Illos* (ventos). [3] *Utroque*, *i. e. ferro et auro.* [4] *Vivitur* (ab hominibus), it is lived *by men*, *i. e.* men live. [5] *Gratia*, the affection. [6] *Imminet*, watches for; sets his mind on. [7] *Illa* (imminet exitio). [8] *Inquirit*, inquires, *i. e.* consults the soothsayers.

Tum pater omnipotens misso perfregit[1] Olympum
Fulmine, et excussit subjecto Pelion Ossæ.
Obruta mole suâ cùm corpora dira jacerent;
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animâsse cruorem;
Et, ne nulla suæ stirpis[2] monumenta[3] manerent,
In faciem vertisse hominum. Sed et illa propago
Contemtrix Superûm, sævæque avidissima cædis,
Et violenta fuit: scires e sanguine natos.

Lycaon in Lupum. FAB. VI.

Quæ pater ut summâ vidit Saturnius arce,
Ingemit; et, facto nondum vulgata recenti[4]
Fœda Lycaoniæ referens convivia mensæ,
Ingentes animo et dignas Jove concipit iras,
Conciliumque vocat. Tenuit[5] mora nulla vocatos.
Est via[6] sublimis, cœlo manifesta sereno[7],
Lactea nomen habet, candore notabilis ipso.
Hâc iter est Superis ad magni tecta Tonantis
Regalemque domum. Dextrâ lævâque Deorum
Atria nobilium valvis celebrantur apertis.
Plebs[8] habitant diversa locis. A fronte potentes
Cœlicolæ[9], clarique suos posuêre penates.
Hic locus est, quem, si verbis audacia detur,
Haud timeam magni dixisse Palatia cœli.
Ergo ubi marmoreo Superi sedêre recessu,

[1] *Perfregit*, dashed. [2] *Stirpis*, race, *i. e.* the Giants. [3] *Monumenta*, vestiges. [4] *Recenti facto*, from the crime being newly committed. [5] *Tenuit*, held; detained. [6] *Via*: See Via Lactea. [7] *Sereno*, in a clear; in a cloudless. [8] *Plebs*, the common gods. [9] *Cœlicolæ*: See Cœlicolæ.

Celsior ipse loco, sceptroque innixus eburno,
Terrificam capitis concussit terque quaterque
Cæsariem, cum quâ terram, mare, sidera, movit.
Talibus inde modis ora indignantia solvit.
Non ego pro mundi regno magis anxius illâ
Tempestate fui, quâ centum quisque parabant
Injicere anguipedum [1] captivo brachia cœlo.
Nam, quamquam ferus hostis erat, tamen illud ab uno
Corpore, et ex unâ pendebat origine bellum.
Nunc mihi, quâ totum Nereus circumtonat orbem,
Perdendum mortale genus. Per flumina, juro,
Infera sub terras Stygio labentia luco,
Cuncta priùs tentata: sed immedicabile vulnus
Ense recidendum, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina, Nymphæ,
Faunique, Satyrique, et monticolæ Silvani;
Quos quoniam cœli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus.
An satìs, ô Superi, tutos fore creditis illos,
Cùm mihi, qui fulmen, qui vos habeoque, regoque,
Struxerit insidias notus feritate Lycaon [2]?
Confremuêrè omnes, studiisque ardentibus ausum
Talia deposcunt [3]. Sic, cùm manus [4] impia sævit
Sanguine Cæsareo [5] Romanum extinguere nomen,
Attonitum tantæ subito terrore ruinæ
Humanum genus est, totusque perhorruit orbis.

[1] *Anguipedum* (gigantum), of the snake-footed *giants.* [2] Ordo est; *Cùm Lycaon, notus feritate, struxerit insidias mihi, qui* (habeoque, regoque) *fulmen, qui habeoque, regoque vos ?* [3] Ordo est: *Deposcunt ardentibus studiis* (Lycaona) *ausum talia.* [4] *Manus,* band; conspiracy. [5] *Sanguine Cæsareo,* by the blood of Cæsar; by the assassination of C. Jūlĭus Cæsar, *q. v.*

Nec tibi grata minùs pietas[1], Auguste, tuorum,
Quàm fuit illa Jovi, qui postquam voce manuque
Murmura compressit[2], tenuêre silentia cuncti.
Substitit ut clamor pressus gravitate regentis;
Jupiter hoc iterum sermone silentia rumpit:
 Ille quidem pœnas, curam hanc dimittite, solvit;
Quod tamen admissum, quæ sit vindicta, docebo.
Contigerat nostras infamia temporis aures;
Quam cupiens falsam, summo delabor Olympo,
Et Deus humanâ lustro sub imagine terras.
Longa mora est[3], quantum noxæ sit ubique repertum,
Enumerare: minor fuit ipsa infamia vero.
Mænala transieram latĕbris horrenda ferarum,
Et cum Cylleno gelidi pineta Lycæi.
Arcados hinc sedes et inhospita tecta tyranni[4]
Ingredior, traherent cùm sera crepuscula noctem
Signa dedi venisse Deum; vulgusque precari
Cœperat. Irridet primò pia vota Lycaon;
Mox, ait, experiar, Deus hic, discrimine aperto,
An sit Mortalis; nec erit dubitabile verum.
Nocte gravem somno nec opinâ perdere morte
Me parat. Hæc illi placet experientia[5] veri.
Nec contentus eo, missi de gente Molossâ
Obsidis unius jugulum mucrone resolvit;
Atque ita semineces partim ferventibus artus
Mollit aquis, partim subjecto torruit igni.
Quos[6] simul imposuit mensis, ego vindice flammâ
In domino dignos everti tecta penates[7].

[1] *Pietas*, the affection; the loyalty. [2] *Compressit*, hushed. [3] *Longa mora est*, it is a long delay; it would be tedious, *or*, it would detain me long. [4] *Arcados tyranni*, of the Arcadian tyrant, *i. e.* of Ly̆cāon. [5] *Experientia*, trial; test, *or*, proof. [6] *Quos* (artus). [7] Ordo est; (Ego) *everti tecta in penates dignos domino.*

Territus ille [1] fugit; natusque silentia ruris
Exululat, frustraque loqui conatur: ab ipso
Colligit os rabiem, solitæque cupidine cædis
Vertitur in pecudes; et nunc quòque sanguine gaudet.
In villos abeunt vestes, in crura lacerti;
Fit lupus, et veteris servat vestigia formæ.
Canities eadem est; eadem violentia vultu;
Idem oculi lucent; eadem feritatis imago.

Diluvium, et reparatio humani generis jactu lapidum.

FAB. VII.

Occidit una domus[2]: sed non domus una [3] perire
Digna fuit; quâ terra patet, fera regnat Erinnys.
In facinus [4] jurâsse putes: dent ociùs omnes
Quas meruêre pati (sic stat sententia [5]) pœnas.
Dicta Jovis pars voce probant, stimulosque frementi
Adjiciunt; alii partes assensibus implent.
Est tamen humani generis jactura dolori
Omnibus; et, quæ sit terræ mortalibus orbæ
Forma futura, rogant; quis sit laturus in aras
Thura? ferisne paret populandas tradere terras?
  Talia quærentes, sibi enim fore cætera curæ,
Rex superûm trepidare [6] vetat, sobolemque priori
Dissimilem populo promittit origine mirâ.
  Jamque erat in totas sparsurus fulmina terras;
Sed timuit, ne fortè sacer tot ab ignibus æther
Conciperet flammas, longusque ardesceret axis.

[1] *Ille* (Lycaon). [2] *Una domus*, one house, *viz.* that of Ly̆cāon. [3] *Non una domus*, not one house only, *i. e.* every house. [4] *In facinus*, to wickedness; to sin. [5] *Sententia stat* (mihi), *my* resolution stands. [6] *Trepidare*, to tremble; to be solicitous.

Esse quòque in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaque[1] regia cœli
Ardeat, et mundi moles operosa laboret.
Tela reponuntur manibus fabricata Cyclopum.
Pœna placet diversa[2]; genus mortale sub undis
Perdere, et ex omni nimbos dimittere cœlo.
  Protinus Æoliis aquilonem claudit in antris,
Et quæcunque fugant inductas flamina nubes;
Emittitque Notum. Madidis Notus evolat alis,
Terribilem piceâ tectus caligine vultum;
Barba gravis nimbis; canis fluit unda capillis;
Fronte sedent nebulæ; rorant pennæque, sinusque.
Utque manu latâ pendentia nubila pressit,
Fit fragor: hinc densi funduntur ab æthere nimbi.
Nuntia Junonis, varios induta colores,
Concipit Iris aquas, alimentaque nubibus affert.
Sternuntur segetes, et deplorata coloni
Vota jacent; longique perit labor irritus anni.
Nec cœlo contenta[3] suo Jovis ira; sed illum
Cæruleus frater[4] juvat auxiliaribus undis.
Convocat hic amnes: qui postquam tecta tyranni
Intravêre sui, Non est hortamine[5] longo
Nunc, ait, utendum; vires effundite vestras;
Sic opus est, aperite domos, ac, mole[6] remotâ,
Fluminibus vestris totas immittite habenas.
  Jusserat. Hi redeunt, ac fontibus ora relaxant,
Et defrænato[7] volvuntur in æquora cursu.

[1] *Correpta* (flammis), enveloped *in flames*. [2] *Diversa*, a different; an opposite. [3] *Contenta*, satisfied with; confined to. [4] *Cæruleus frater*, *i. e. Neptūnus*. [5] *Hortamine*, encouragement; an animating speech. [6] *Mole*, the barrier; the floodgate. [7] *Defrænato*, unbridled; irresistible.

Ipse tridente suo terram percussit: at illa
Intremuit, motuque sinus [1] patefecit aquarum.
Exspatiata [2] ruunt per apertos flumina campos,
Cumque satis [3] arbusta simul, pecudesque, virosque,
Tectaque, cumque suis rapiunt penetralia sacris.
Si qua domus mansit, potuitque resistere tanto
Indejecta malo; culmen tamen altior hujus
Unda tegit, pressæque labant sub gurgite turres.
  Jamque mare et tellus nullum discrimen habebant.
Omnia pontus erant; deerant quòque litora ponto.
Occupat hic collem; cymbâ sedet alter aduncâ,
Et ducit remos illìc, ubi nuper arârat.
Ille supra segetes, aut mersæ culmina villæ,
Navigat; hic summâ piscem deprendit in ulmo [4].
Figitur in viridi, si fors tulit, anchora prato;
Aut subjecta terunt curvæ vineta carinæ.
Et, modò quâ graciles gramen carpsêre capellæ,
Nunc ibi deformes [5] ponunt sua corpora phocæ.
Mirantur sub aquâ lucos, urbesque, domosque
Nereides; silvasque tenent delphines, et altis
Incursant ramis, agitataque robora pulsant.
Nat lupus inter oves; fulvos vehit unda leones;
Unda vehit tigres; nec vires fulminis apro,
Crura nec ablato [6] prosunt velocia cervo.
Quæsitisque diu terris, ubi sidere detur,
In mare lassatis volucris vaga decidit alis.
Obruerat tumulos immensa licentia ponti,
Pulsabantque novi [7] montana cacumina fluctus.

[1] *Sinus*, reservoirs. [2] *Exspatiata*, the unbounded; the spreading. [3] *Cum satis*, with the growing corn. [4] *In summâ ulmo*, in the top of an elm. [5] *Deformes*, ugly, misshapen. [6] *Ablato* (ab undis). [7] *Novi*, new, strange.

Maxima pars undâ rapitur: quibus unda pepercit,
Illos longa domant inopi jejunia victu.
Separat Aonios[1] Actæis Phocis ab arvis,
Terra ferax, dum terra fuit; sed tempore in illo
Pars maris, et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra[2] duobus,
Nomine Parnasus, superatque cacumine nubes.
Hìc ubi Deucalion, nam cætera texerat æquor,
Cum consorte tori parvâ rate vectus adhæsit,
Corycidas nymphas, et numina montis adorant,
Fatidicamque Themin, quæ tunc oracla tenebat.
Non illo melior quisquam, nec amantior æqui
Vir fuit, aut illâ metuentior ulla Deorum.
Jupiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modò millibus unum,
Et superesse videt de tot modò millibus unam,
Innocuos ambos, cultores numinis ambos,
Nubila disjecit[3]; nimbisque aquilone remotis,
Et cœlo terras ostendit, et æthera terris.
Nec maris ira manet; positoque tricuspide telo
Mulcet aquas rector pelagi: supraque profundum[4]
Exstantem, atque humeros innato murice tectum,
Cæruleum Tritona vocat; conchæque sonaci
Inspirare jubet, fluctusque et flumina signo
Jam revocare dato. Cava buccina sumitur illi
Tortilis, in latum[5] quæ turbine crescit ab imo:

[1] *Aonios* (homines): See Phōcis. [2] *Petit astra*, seeks the stars; rises to the stars. [3] Ordo est; *Jupiter, ut* (ille) *videt orbem stagnare liquidis paludibus, et unum* (hominem) *superesse de tot millibus modò, et unam* (fœminam) *superesse de tot millibus modò, ambos innocuos, ambos cultores numinis, disjecit nubila*, &c. [4] *Profundum* (mare). [5] *In latum*, in width.

Buccina, quæ medio concepit ut aëra ponto,
Litora voce replet sub utroque jacentia Phœbo[1].
Tum quòque, ut ora Dei madidâ rorantia barbâ
Contigit, et cecinit jussos inflata receptus[2],
Omnibus audita est telluris et æquoris undis,
Et quibus est undis audita, coërcuit omnes.
Jam mare litus habet; plenos[3] capit alveus amnes;
Flumina subsidunt; colles exire videntur;
Surgit humus; crescunt loca decrescentibus undis.
Postque diem longam nudata cacumina silvæ
Ostendunt, limumque tenent in fronde[4] relictum.
Redditus orbis erat: quem postquam vidit inanem,
Et desolatas agere alta silentia terras,
Deucalion, lacrymis ita Pyrrham affatur obortis:
O soror, ô conjux, ô fœmina sola superstes,
Quam commune mihi genus, et patruelis origo,
Deinde torus junxit; nunc ipsa pericula jungunt:
Terrarum, quascunque vident occasus et ortus,
Nos duo turba[5] sumus: possedit cætera pontus.
Nunc quòque adhuc vitæ non est fiducia nostræ
Certa satìs: terrent etiamnum nubila mentem.
Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? quo sola timorem
Ferre modo posses? quo consolante doleres?
Namque ego, crede mihi, si te modò pontus haberet,

[1] *Sub utroque Phœbo,* under each Phœbus; under the sun both rising and setting, *i. e.* both the East and West. Virgil (G. III. 33.) and Propertius (III. 9. 53.) use *Utroque ab litore,* in nearly the same sense; meaning from the eastern shore of *Asia* to the western shores of *Europe* and *Africa.* [2] *Cecinit jussos receptus,* sounded the ordered retreat. [3] *Plenos,* the full; the brimming. [4] *In fronde,* on the leaf; on the leaves and branches. [5] *Turba,* the multitude; the whole population.

Te sequerer, conjux, et me quòque pontus haberet.
O! utinam possim populos reparare paternis
Artibus[1], atque animas formatæ infundere terræ!
Nunc genus in nobis restat mortale duobus,
Sic visum[2] Superis, hominumque exempla manemus.
  Dixerat, et flebant. Placuit cœleste precari
Numen, et auxilium per sacras quærere sortes[3].
Nulla mora est; adeunt pariter Cephisidas undas,
Ut nondum liquidas, sic jam vada[4] nota secantes.
Inde ubi libatos irroravêre liquores
Vestibus et capiti; flectunt vestigia sanctæ
Ad delubra Deæ; quorum fastigia turpi
Squallebant musco, stabantque sine ignibus aræ.
Ut templi tetigêre gradus, procumbit uterque
Pronus humi, gelidoque pavens dedit oscula saxo.
Atque ita, Si precibus, dixerunt, numina justis
Victa remollescunt, si flectitur[5] ira Deorum;
Dic, Themi, quâ generis damnum reparabile nostri
Arte sit; et mersis fer opem, mitissima, rebus.
Mota Dea est; sortemque[6] dedit: Discedite templo;
Et velate caput; cinctasque resolvite vestes;
Ossaque post tergum magnæ jactate parentis.
  Obstupuêre diu; rumpitque silentia voce
Pyrrha prior, jussisque Deæ parere recusat,
Detque sibi veniam, pavido rogat ore; pavetque
Lædere[7] jactatis maternas ossibus umbras.
Interea repetunt cæcis obscura latebris

[1] *Paternis artibus*, by my father's skill: See Prŏmētheus. [2] *Visum* (est), it seemed good to; it was the will of. [3] *Sortes*, oracles. [4] *Vada*, channels. [5] *Flectitur*, is placable. [6] *Sortem*, a response, an answer. [7] *Lædere*, to violate.

Verba datæ sortis [1] secum, inter seque volutant.
Inde Promethīdes placidis Epimethida dictis
Mulcet, et, Aut fallax, ait, est solertia nobis,
Aut pia sunt, nullumque nefas oracula suadent.
Magna parens terra est; lapides in corpore terræ
Ossa reor dici; jacere hos post terga jubemur.
Conjugis augurio [2] quanquam Titania [3] mota est;
Spes tamen in dubio est: adeò cœlestibus ambo
Diffidunt monitis. Sed quid tentare nocebit?
Discedunt, velantque caput, tunicasque recingunt;
Et jussos lapides sua post vestigia mittunt.
  Saxa, quis hoc credat, nisi sit pro teste vetustas?
Ponere duritiem cœpêre, suumque rigorem,
Mollirique morâ, mollitaque ducere formam.
Mox, ubi creverunt, naturaque mitior illis
Contigit, ut quædam, sic non manifesta, videri
Forma potest hominis; sed, utì de marmore cœpto,
Non exacta satìs, rudibusque simillima signis [4].
Quæ tamen ex illis aliquo pars humida succo,
Et terrena fuit, versa est in corporis usum.
Quod solidum est, flectique nequit, mutatur in ossa;
Quod modò vena fuit, sub eodem nomine mansit.
Inque brevi spatio, Superorum numine, saxa
Missa viri manibus faciem traxêre virilem;
Et de femineo reparata est femina jactu.
Inde genus durum sumus, experiensque laborum;
Et documenta damus, quâ simus origine nati.

[1] *Repetunt verba datæ sortis obscura cæcis latebris,* they ponder the words of the given answer involved in dark mystery. [2] *Augurio,* by the interpretation, by the conjecture. [3] *Titania:* See Titan. [4] *Signis,* statues.

Daphne in laurum. FAB. IX.

PRIMUS amor Phœbi Daphne Peneïa, quem non
Fors ignara dedit, sed sæva Cupidinis ira.
Delius hunc nuper victâ serpente superbus
Viderat adducto flectentem cornua nervo:
  Quidque tibi, lascive puer, cum fortibus armis?
Dixerat: ista decent humeros gestamina nostros,
Qui dare certa feræ, dare vulnera possumus hosti;
Qui modò pestifero tot jugera ventre prementem
Stravimus innumeris tumidum Pythona sagittis.
Tu face nescio quos esto contentus amores
Irritare tuâ[1]; nec laudes assere nostras.
  Filius huic Veneris: Figat tuus omnia, Phœbe,
Te meus arcus, ait: quantoque animalia cedunt
Cuncta tibi, tanto minor est tua gloria nostrâ.
  Dixit: et eliso percussis aëre pennis
Impiger umbrosâ Parnasi constitit arce[2];
Eque sagittiferâ promsit duo tela pharetrâ
Diversorum operum[3]; fugat hoc, facit illud amorem.
Quod facit, auratum est, et cuspide fulget acutâ:
Quod fugat, obtusum est, et habet[4] sub arundine plumbum.
Hoc Deus in nymphâ Peneïde fixit; at illo
Læsit Apollineas trajecta per ossa medullas.
Protinus alter amat; fugit altera nomen amantis,
Silvarum latĕbris captivarumque ferarum
Exuviis gaudens, innuptæque æmula Phœbes.

[1] *Tuâ face*, with thy torch. [2] *Arce*, summit. [3] *Diversorum operum*, of different works; of works producing opposite effects. [4] Ordo est; (Telum), *quod facit* (amorem), *est auratum;* (telum), *quod fugat* (amorem), *est obtusum* (blunt), *et habet*, &c.

Vitta coërcebat positos sine lege capillos.
Multi illam petiêre: illa aversata petentes [1],
Impatiens expersque viri, nemorum avia lustrat;
Nec quid Hymen, quid Amor, quid sint connubia, curat.
Sæpe pater dixit: Generum mihi, filia, debes.
Sæpe pater dixit: Debes mihi, nata, nepotes.
Illa, velut crimen, tædas exosa jugales,
Pulchra verecundo suffunditur ora rubore;
Inque patris blandis hærens cervice lacertis,
Da mihi perpetuâ, genitor carissime, dixit,
Virginitate frui: dedit hoc pater antè Dianæ.
Ille quidem obsequitur: sed te decor iste, quod optas,
Esse vetat; votoque tuo tua forma repugnat.
Phœbus amat; visæque cupit connubia Daphnes:
Quæque cupit, sperat: suaque illum oracula fallunt.
Utque leves stipulæ demtis adolentur aristis;
Ut facibus sepes ardent, quas fortè viator
Vel nimis admovit, vel jam sub luce [2] reliquit;
Sic Deus in flammas abiit; sic pectore toto
Uritur, et sterilem sperando nutrit amorem.
Spectat inornatos collo pendere capillos.
Et, Quid? si comantur, ait. Videt igne micantes,
Sideribus similes, oculos. Videt oscula; quæ non
Est vidisse satìs. Laudat digitosque, manusque,
Brachiaque, et nudos mediâ plùs parte lacertos.
Si qua latent, meliora putat. Fugit ocior aurâ
Illa levi; neque ad hæc revocantis verba resistit:
Nympha, precor, Penêi, mane: non insequor hostis.
Nympha, mane. Sic agna lupum, sic cerva leonem [3],

[1] (Homines) *petentes* (illam), *the men* seeking *her;* her lovers.
[2] *Luce,* light; daylight. [3] Ordo est; *Sic agna* (fugit) *lupum, sic cerva* (fugit) *leonem.*

Sic aquilam pennâ fugiunt trepidante columbæ;
Hostes quæque suos[1]: amor est mihi causa sequendi.
Me miserum! ne prona cadas, indignave lædi
Crura secent sentes; et sim tibi causa doloris.
Aspera, quâ properas, loca sunt: moderatiùs, oro,
Curre, fugamque inhibe; moderatiùs insequar ipse.
Cui placeas, inquire tamen. Non incola montis,
Non ego sum pastor: non hìc armenta gregesve
Horridus observo. Nescis, temeraria, nescis
Quem fugias; ideòque fugis. Mihi Delphica tellus,
Et Claros, et Tenedos, Pataræaque regia servit.
Jupiter est genitor. Per me, quod eritque, fuitque,
Estque, patet[2]; per me concordant carmina nervis.
Certa quidem nostra est: nostrâ tamen una sagittâ
Certior, in vacuo quæ vulnera pectore fecit.
Inventum medicina meum[3] est; opiferque per orbem
Dicor; et herbarum subjecta potentia nobis.
Hei mihi, quòd nullis amor est medicabilis herbis;
Nec prosunt domino, quæ prosunt omnibus, artes!
Plura locuturum timido Peneïa cursu
Fugit, cumque ipso verba imperfecta reliquit:
Tum quòque visa decens. Nudabant corpora venti,
Obviaque adversas vibrabant flamina vestes;
Et levis impexos[4] retro dabat aura capillos:
Auctaque forma fugâ est. Sed enim non sustinet ultrà
Perdere blanditias juvenis Deus: utque movebat
Ipse amor, admisso sequitur vestigia passu.
Ut canis in vacuo leporem cùm Gallicus arvo
Vidit; et hic prædam pedibus petit, ille salutem.
Alter inhæsuro similis, jam jamque tenere

[1] *Quæque* (fugiunt) *suos hostes.* [2] *Patet,* is made known. [3] *Meum inventum,* my invention, *or,* my discovery. [4] *Impexos capillos,* undressed hair; careless locks.

Sperat, et extento stringit vestigia rostro :
Alter in ambiguo est, an sit deprensus, et ipsis
Morsibus eripitur[1], tangentiaque ora relinquit.
Sic Deus, et virgo est : hic spe celer, illa timore.
Qui tamen insequitur, pennis adjutus Amoris,
Ocior est, requiemque negat ; tergoque fugaci
Imminet ; et crinem sparsum cervicibus afflat.
Viribus absumtis expalluit illa ; citæque
Victa labore[2] fugæ, spectans Peneïdas undas ;
Fer, pater, inquit, opem ; si flumina numen habetis.
Quâ nimiùm placui, tellus, aut hisce, vel istam,
Quæ facit ut lædar, mutando perde figuram.
Vix prece finitâ, torpor gravis alligat[3] artus ;
Mollia[4] cinguntur tenui præcordia libro[5] ;
In frondem crines, in ramos brachia crescunt[6] ;
Pes modò tam velox pigris radicibus hæret ;
Ora cacumen obit : remanet nitor unus in illâ.
Hanc quòque Phœbus amat : positâque in stipite dex-
Sentit adhuc trepidare[7] novo sub cortice pectus. [trâ
Complexusque suis ramos, ut membra, lacertis,
Oscula dat ligno : refŭgit tamen oscula lignum.
Cui deus : At conjux quoniam mea non potes esse,
Arbor eris certè, dixit, mea : semper habebunt
Te coma, te citharæ, te nostræ, laure, pharetræ.
Tu ducibus Latiis aderis[8], cùm læta triumphum
Vox canet, et longæ visent Capitolia pompæ.

[1] *Eripitur*, is delivered from ; springs from. [2] *Labore*, by fatigue. [3] *Gravis torpor alligat*, an oppressive numbness binds, *or*, fixes, *i. e.* deprives of the power of motion. [4] *Mollia*, soft, tender. [5] *Tenui libro*, by a thin rind. [6] *Crescunt*, grow ; shoot out. [7] *Trepidare*, beating ; throbbing. [8] *Aderis*, wilt be present with ; wilt grace, *or*, wilt adorn.

Postibus Augustis eadem fidissima custos
Ante fores stabis; mediamque tuebere quercum.
Utque meum intonsis caput est juvenile capillis[1],
Tu quòque perpetuos[2] semper gere frondis honores.
Finierat Pæan. Factis modò laurea ramis
Annuit[3]; utque caput, visa est agitâsse cacumen.

Io in vaccam. FAB. X.

Est nemus Æmoniæ, prærupta quod undique claudit
Silva[4]; vocant Tempe, per quæ Penëus, ab imo
Effusus Pindo, spumosis volvitur undis,
Dejectuque gravi tenues agitantia fumos
Nubila conducit[5], summasque aspergine[6] silvas
Impluit[7], et sonitu plùs quàm vicina fatigat[8].
Hæc domus, hæc sedes, hæc sunt penetralia magni
Amnis: in hoc, residens facto de cautibus antro,
Undis jura dabat, Nymphisque colentibus undas.
Conveniunt illùc popularia flumina primùm,
Nescia gratentur, consolenturne parentem[9],
Populifer Sperchēos, et irrequietus Enīpeus,
Apidănusque senex, lenisque Amphrȳsos, et Æas;
Moxque amnes alii, qui, quâ tulit impetus illos,
In mare deducunt fessas erroribus undas.
Inăchus unus abest; imoque reconditus antro

[1] *Juvenile intonsis capillis,* youthful with unshorn locks. [2] *Perpetuos,* unfading. [3] *Annuit,* nodded assent. [4] *Prærupta silva,* a craggy wood, *i. e.* a rocky mountain covered with wood. [5] *Conducitque gravi dejectu nubila agitantia tenues fumos,* and collect from the violent fall clouds rolling along thin vapour. [6] *Aspergine* with the spray. [7] *Impluit,* bedews. [8] *Fatigat,* tires; stuns, *or,* deafens. [9] *Parentem,* the father, *viz.* of Dāphnē, *i. e.* Penēus.

Fletibus auget aquas; natamque miserrimus Io
Luget, ut amissam. Nescit vitâne fruatur,
An sit apud manes; sed quam non invenit usquam,
Esse putat nusquam; atque animo pejora veretur.
Viderat a patrio redeuntem Jupiter Io
Flumine: et, O virgo Jove digna, tuoque beatum
Nescio quem factura toro, pete, dixerat, umbras
Altorum nemorum, et nemorum monstraverat umbras,
Dum calet, et medio sol est altissimus[1] orbe.
Quod si sola times latĕbras intrare ferarum,
Præside tuta Deo nemorum secreta subibis;
Nec de plebe Deo, sed qui cœlestia magnâ
Sceptra manu teneo; sed qui vaga fulmina mitto.
Ne fuge me; fugiebat enim. Jam pascua Lernæ,
Consitaque arboribus Lyrcæa reliquerat arva;
Cùm Deus inductâ latas caligine terras
Occuluit, tenuitque fugam, rapuitque pudorem.
Interea medios Juno despexit in agros;
Et noctis faciem nebulas fecisse volucres
Sub nitido mirata die; non fluminis illas
Esse, nec humenti sentit tellure remitti,
Atque, suus conjux ubi sit, circumspicit; ut quæ
Deprensi toties jam nôsset furta mariti.
Quem postquam cœlo non repperit; Aut ego fallor,
Aut ego lædor, ait. Delapsaque ab æthere summo
Constitit in terris; nebulasque recedere jussit.
Conjugis adventum præsenserat[2], inque nitentem
Inachidos vultus mutaverat ille juvencam.
Bos quòque formosa est. Speciem Saturnia vaccæ,
Quanquam invita, probat; necnon et cujus, et unde,

[1] *Altissimus*, highest; at his greatest height. [2] *Præsenserat*, had anticipated.

Quove sit armento, veri quasi nescia, quærit.
Jupiter e terrâ genitam mentitur, ut auctor [1]
Desinat inquiri: petit hanc Saturnia munus.
Quid faciat? crudele, suos addicere amores;
Non dare, suspectum. Pudor est, qui suadeat illinc,
Hinc dissuadet amor; victus pudor esset amore:
Sed, leve si munus sociæ [2] generisque torique
Vacca negaretur, poterat non vacca videri.
Pellice donatâ, non protinus exuit omnem
Diva metum; timuitque Jovem, et fuit anxia furti [3],
Donec Aristoridæ servandam tradidit Argo.
Centum luminibus cinctum caput Argus habebat.
Inde suis vicibus capiebant bina quietem:
Cætera servabant, atque in statione [4] manebant.
Constiterat quocunque modo, spectabat ad Io:
Ante oculos Io, quamvis aversus, habebat.
Luce sinit pasci: cùm sol tellure sub altâ est,
Claudit, et indigno circumdat vincula collo.
Frondibus arbuteis, et amarâ pascitur herbâ;
Proque toro, terræ non semper gramen habenti
Incubat infelix, limosaque flumina potat.
Illa etiam supplex, Argo cùm brachia vellet
Tendere, non habuit quæ brachia tenderet Argo;
Conatoque queri mugitus edidit ore;
Pertimuitque sonos, propriâque exterrita voce est.
Venit et ad ripas, ubi ludere sæpe solebat,
Inachidas ripas; novaque ut conspexit in undâ
Cornua, pertimuit, seque exsternata refugit.
Naïdes ignorant, ignorat et Inachus ipse,

[1] *Auctor*, the owner. [2] *Sociæ*, to the participant. [3] *Anxia furti*, afraid of theft, *i. e.* afraid that the cow would be stolen from her. [4] *In statione*, on guard; on duty.

Quæ sit: at illa patrem sequitur, sequiturque sorores,
Et patitur tangi, seque admirantibus offert.
Decerptas senior porrexerat Inachus herbas;
Illa manus lambit, patriisque dat oscula palmis;
Nec retinet lacrymas; et, si modò verba sequantur,
Oret opem; nomenque suum, casusque loquatur.
Litera pro verbis, quam pes in pulvere duxit,
Corporis indicium mutati triste peregit.
Me miserum! exclamat pater Inachus; inque gementis
Cornibus, et niveæ pendens cervice juvencæ,
Me miserum! ingeminat: tune es quæsita per omnes,
Nata, mihi terras? tu non inventa repertâ
Luctus eras levior. Retices, nec mutua nostris
Dicta refers; alto tantùm suspiria prodis
Pectore; quodque unum potes, ad mea verba remugis.
At tibi ego ignarus [1] thalamos tædasque parabam;
Spesque fuit generi [2] mihi prima, secunda nepotum.
De grege nunc tibi vir, nunc de grege natus habendus.
Nec finire licet tantos mihi morte dolores;
Sed nocet esse Deum [3]: præclusaque janua leti
Æternum nostros luctus extendit in ævum [4].
Talia mœrenti stellatus submovet Argus,
Ereptamque patri diversa in pascua natam
Abstrahit. Ipse procul montis sublime cacumen
Occupat; unde sedens partes speculetur in omnes.

Mercurius missus ad Argum interficiendum. FAB. XI.

Nec Superûm rector mala tanta Phoronidos ultrà

[1] *Ignarus*, unwitting. [2] *Generi*, of a son-in-law. [3] *Nocet* (mihi, me) *esse Deum*, it is injurious *to me that I* am a god; it is my curse to be immortal. [4] *In æternum ævum*, to an endless age; time without end, *or*, for ever.

Ferre potest; natumque[1] vocat, quem lucida partu
Pleïas enixa est, letoque det, imperat, Argum.
Parva mora est, alas pedibus, virgamque potenti
Somniferam sumsisse manu, tegimenque capillis.
Hæc ubi disposuit, patriâ Jove natus ab arce
Desilit in terras: illìc tegimenque removit,
Et posuit pennas; tantummodo virga retenta est.
Hâc agit, ut pastor, per devia rura capellas,
Dum venit, abductas; et structis cantat avenis.
Voce novâ[2] captus custos Junonius[3], At tu
Quisquis es, hôc poteras mecum considere saxo,
Argus ait; neque enim pecori fœcundior ullo
Herba loco est, aptamque vides pastoribus umbram.
Sedit Atlantiades, et euntem multa loquendo
Detinuit sermone diem[4], junctisque canendo
Vincere arundinibus servantia lumina tentat.
Ille tamen pugnat molles evincere somnos;
Et, quamvis sopor est oculorum parte receptus,
Parte tamen vigilat. Quærit quòque, namque reperta
Fistula nuper erat, quâ sit ratione reperta.

Argi oculi in caudam pavonis. FAB. XIII.

TALIA dicturus vidit Cyllenius omnes
Succubuisse oculos, adopertaque lumina somno.
Supprimit extemplò[5] vocem, firmatque soporem,
Languida permulcens medicatâ lumina virgâ.
Nec mora: falcato nutantem vulnerat ense,

[1] *Natum,* his son, *i. e.* Mercury. [2] *Novâ voce,* the newly invented sound. [3] *Jūnōnĭus custos,* the keeper appointed by Juno, *i. e.* Argus. [4] *Detinuit diem euntem,* staid the day going on, *or,* in its course; arrested the passing day. [5] *Extemplò:* See Templum.

Quâ collo confine caput; saxoque cruentum
Dejicit; et maculat præruptam sanguine cautem.
Arge, jaces; quodque in tot lumina lumen habebas
Extinctum est, centumque oculos nox occupat una.
Excipit hos, volŭcrisque suæ Saturnia pennis
Collocat; et gemmis caudam stellantibus implet.

Io sibi reddita. FAB. XIV.

PROTINUS exarsit[1], nec tempora distulit iræ,
Horriferamque oculis animoque objecit Erinnyn
Pellicis Argolicæ, stimulosque[2] in pectora cæcos
Condidit, et profugam per totum terruit orbem.
Ultimus immenso restabas, Nile, labori.
Quem simul ac tetigit, positisque in margine ripæ
Procubuit genibus, resupinoque ardua collo,
Quos potuit, solos tollens ad sidera vultus,
Et gemitu, et lacrymis, et luctisono mugitu
Cum Jove visa queri est, finemque orare malorum.
Conjugis ille suæ complexus colla lacertis,
Finiat ut pœnas tandem, rogat: Inque futurum[3]
Pone metus, inquit, nunquam tibi causa doloris
Hæc[4] erit; et Stygias jubet hoc audire paludes.
Ut lenita Dea est, vultus capit illa[5] priores,
Fitque quod antè fuit. Fugiunt e corpore setæ;
Cornua decrescunt; fit luminis arctior orbis;
Contrahitur rictus; redeunt humerique manusque;
Ungulaque in quinos dilapsa absumitur ungues.
De bove nil superest, formæ nisi candor, in illâ:

[1] *Protinus* (Juno) *exarsit.* [2] *Stimulos,* stings. [3] *Futurum* (tempus). [4] *Hæc, i. e. Io.* [5] *Illa, i. e. Io.*

Officioque pedum Nymphe contenta duorum
Erigitur[1]; metuitque loqui, ne more juvencæ
Mugiat; et timidè verba intermissa[2] retentat.
Nunc Dea linigerâ colitur celeberrima turbâ[3].

Jurgium Epaphi cum Phaëthonte. FAB. XV.

Huic[4] Epaphus magni genitus de semine tandem
Creditur esse Jovis; perque urbes[5] juncta parenti[6]
Templa tenet. Fuit huic[7] animis æqualis et annis
Sole satus Phaëthon; quem quondam magna loquentem,
Nec sibi cedentem, Phœboque parente superbum,
Non tulit Inachides; Matrique, ait, omnia demens[8]
Credis; et es tumidus genitoris imagine falsi.
Erubuit Phaëthon, iramque pudore repressit;
Et tulit[9] ad Clymenen Epaphi convicia matrem.
Quoque magis doleas, genitrix, ait: Ille ego liber,
Ille ferox tacui. Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli[10].
At tu, si modò sum cœlesti stirpe creatus,
Ede notam tanti generis, meque assere cœlo[11].
Dixit; et implicuit[12] materno brachia collo;
Perque suum, Meropisque caput, tædasque sororum,
Traderet, oravit, veri sibi signa parentis.
Ambiguum, Clymene precibus Phaëthontis, an irâ

[1] *Erigitur*, stands erect. [2] *Intermissa*, discontinued. [3] *Linigerâ turbâ*, linen-wearing throng: See Io. [4] *Huic*, *i. e. Io.* [5] *Urbes* (Ægypti). [6] *Juncta parenti*, joined with his parent; jointly with his mother. [7] *Huic*, *i. e. Epapho.* [8] *Demens*, mad; silly. [9] *Tulit*, reported, told. [10] *Refelli*, refuted. [11] *Assere me cœlo*, maintain me to the sky; prove my divine origin. [12] *Implicuit*, entwined.

Mota magis dicti sibi criminis, utraque cœlo
Brachia porrexit; spectansque ad lumina solis,
Per jubar hoc, inquit, radiis insigne coruscis,
Nate, tibi juro, quod nos auditque videtque;
Hoc te, quem spectas, hoc te, qui temperat orbem,
Sole satum; si ficta loquor, neget ipse videndum
Se mihi, sitque oculis lux ista novissima nostris.
Nec longus patrios labor est tibi nôsse penates;
Unde oritur, domus est terræ contermina nostræ.
Si modò fert animus; gradere; et scitabere ab ipso.
Emicat extemplò lætus post talia matris
Dicta suæ Phaëthon, et concipit æthera mente.
Æthiopasque suos, positosque sub ignibus Indos
Sidereis[1], transit, patriosque adit impiger ortus[2].

METAMORPHOSEON

LIBER II.

Phaëthon. FAB. I.

Regia solis erat sublimibus alta columnis,
Clara micante[3] auro, flammasque imitante pyropo:
Cujus ebur nitidum fastigia summa tenebat:
Argenti bifores radiabant lumine[4] valvæ.
Materiam superabat opus; nam Mulciber illìc

[1] *Sidereis ignibus*, starry fires; the scorching heat of the sun, *i. e.* the Torrid Zone. [2] *Patrios ortus*, his father's rising; the place where his father, the Sun, rises, *i. e.* the East. [3] *Micante*, shining; burnished. [4] *Lumine argenti*, with the light of silver; with resplendent silver.

Æquora cælârat medias cingentia terras,
Terrarumque orbem, cœlumque, quod imminet[1] orbi.
Cæruleos habet unda Deos; Tritona canorum,
Proteaque ambiguum[2], balænarumque prementem
Ægæona suis immania terga lacertis,
Doridaque, et natas; quarum pars nare videntur,
Pars, in mole sedens, virides siccare capillos;
Pisce vehi quædam; facies non omnibus una,
Nec diversa tamen; qualem decet esse sororum.
Terra viros, urbesque gerit, silvasque, ferasque,
Fluminaque, et Nymphas, et cætera numina ruris.
Hæc super imposita est cœli fulgentis imago,
Signaque[3] sex foribus dextris[4], totidemque sinistris[5].
Quò simul acclivo Clymeneïa limite proles
Venit, et intravit dubitati tecta parentis;
Protinus ad patrios sua fert vestigia vultus;
Consistitque procul: neque enim propiora ferebat[6]
Lumina. Purpureâ velatus veste sedebat
In solio Phœbus claris lucente Smaragdis.
A dextrâ lævâque, Dies, et Mensis, et Annus,
Seculaque, et, positæ spatiis æqualibus, Horæ:
Verque novum stabat cinctum florente coronâ;
Stabat nuda Æstas, et spicea serta gerebat;
Stabat et Autumnus calcatis sordidus uvis;
Et glacialis Hyems canos hirsuta capillos.
Inde loco medius[7], rerum novitate paventem

[1] *Imminet*, hangs over; encompasses. [2] *Ambiguum*, shape-changing. [3] *Signa:* See Zodiacus. [4] *Dextris foribus*, on the right-hand door, *i. e.* on the right-hand half of the folding door. [5] *Totidemque* (signa) *sinistris* (foribus). [6] *Ferebat*, did he bear; could he bear. [7] *Medius loco*, middle in place; seated in the middle.

Sol oculis juvenem, quibus aspicit omnia, vidit.
Quæque viæ tibi causa? quid hâc, ait, arce petîsti,
Progenies, Phaëthon, haud inficianda parenti?
Ille refert: O! lux immensi publica mundi,
Phœbe pater, si das hujus mihi nominis [1] usum,
Nec falsâ Clymene culpam sub imagine celat;
Pignora da, genitor [2], per quæ tua vera propago
Credar; et hunc animis errorem [3] detrahe nostris.
Dixerat. At genitor circum caput omne micantes
Deposuit radios, propiùsque accedere jussit:
Amplexuque dato, nec tu meus esse negari
Dignus es [4]; et Clymene veros, ait, edidit ortus.
Quoque minùs dubites; quodvis pete munus, ut illud,
Me tribuente, feras. Promissis testis adesto
Dîs juranda palus [5], oculis incognita nostris.
Vix bene desierat; currus rogat ille paternos,
Inque diem alipedum [6] jus et moderamen equorum.
Pœnituit jurâsse patrem, qui terque quaterque
Concutiens illustre caput, Temeraria, dixit,
Vox mea facta tuâ est [7]. Utinam promissa liceret
Non dare [8]! confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quæ nec viribus istis [9]
Munera conveniant, nec tam puerilibus [10] annis.

[1] *Hujus nominis, i. e. patris.* [2] *Genitor, i. e. Sol, v. Apollo.* [3] *Errorem,* doubt, uncertainty. [4] *Dignus es,* art thou worthy; dost thou deserve. [5] *Palus, i. e. Styx.* [6] *Alipedum,* wing-footed, swift, *or*, fleet. [7] *Mea vox est facta temeraria tuâ* (voce), my word is become rash by thy *word, i. e.* my promise is become rash by thy request. [8] *Non dare,* not to give; not to fulfil. [9] *Istis,* that feeble. [10] *Puerilibus,* childish; immature.

Sors tua mortalis[1]; non est mortale[2] quod optas.
Plus etiam, quàm quod Superis contingere fas sit,
Nescius[3] affectas. Placeat sibi quisque licebit;
Non tamen ignifero quisquam consistere in axe,
Me, valet, excepto. Vasti quòque rector Olympi,
Qui fera terribili jaculatur fulmina dextrâ,
Non agat hos currus; et quid Jove majus habemus?
Ardua prima via est, et quâ vix mane recentes
Enitantur equi; medio est altissima cœlo;
Unde mare et terras ipsi mihi sæpe videre
Fit timor, et pavidâ trepidat formidine pectus.
Ultima prona via est; et eget moderamine certo.
Tunc etiam, quæ me subjectis excipit undis,
Ne ferar in præceps, Tethys solet ipsa vereri.
Adde, quòd assiduâ rapitur vertigine cœlum;
Sideraque alta trahit, celerique volumine torquet.
Nitor in adversum; nec me, qui cætera, vincit
Impetus; et rapido contrarius evehor orbi.
Finge datos currus: quid agas? poterisne rotatis
Obvius ire polis, ne te citus auferat axis[4]?
Forsitan et lucos illìc, urbesque deorum
Concipias animo, delubraque ditia donis
Esse. Per insidias iter est, formasque ferarum.
Utque viam teneas, nulloque errore traharis;
Per tamen adversi gradieris cornua Tauri[5],
Æmoniosque arcus, violentique ora Leonis,
Sævaque circuitu curvantem brachia longo

[1] *Mortalis*, mortal; that of a man. [2] *Non est mortale*, it does not belong to man; it is above the lot of man. [3] *Nescius*, ignorant; in consequence of thy ignorance, presumptuous. [4] *Citus axis*, the swift axis; the rapid revolution of the heavens. [5] *Tauri:* See Taurus.

Scorpion, atque aliter[1] curvantem brachia Cancrum.
Nec tibi quadrupedes animòsos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere[2] est. Vix me patiuntur, ut acres
Incaluêre animi; cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
Nate, cave; dum resque sinit[3], tua corrige vota.
Scilicet, ut nostro genitum te sanguine credas,
Pignora certa petis: do pignora certa timendo[4];
Et patrio pater esse metu probor. Adspice vultus
Ecce meos; utinamque oculos in pectora posses
Inserere, et patrias intus deprendere[5] curas!
Denique, quidquid habet dives, circumspice, mundus;
Eque tot ac tantis cœli, terræque, marisque,
Posce bonis aliquid; nullam patiere repulsam.
Deprecor hoc unum, quod vero nomine pœna,
Non honor est; pœnam, Phaëthon, pro munere, poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur, Stygias juravimus undas,
Quodcunque optâris; sed tu sapientiùs opta.
  Finierat[6] monitus: dictis tamen ille[7] repugnat;
Propositumque tenet; flagratque cupidine currûs.
Ergo, quà[8] licuit, genitor cunctatus, ad altos
Deducit juvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summæ
Curvatura rotæ; radiorum argenteus ordo.
Per juga chrysolithi, positæque ex ordine gemmæ

[1] *Aliter*, otherwise; differently, *i. e.* within a smaller compass: See Căncer. [2] *Regere*, to rein; to manage. [3] *Res sinit*, circumstances permit. [4] *Timendo*, by my anxiety. [5] *Deprendere*, detect; perceive. [6] (Apollo) *finierat.* [7] *Ille*, *i. e.* *Phaëthon.* [8] *Quà*, as long as.

Clara repercusso reddebant lumina Phœbo [1].
Dumque ea magnanimus Phaëthon miratur, opusque
Perspicit; ecce! vigil rutilo patefecit ab ortu
Purpureas Aurora fores, et plena rosarum
Atria. Diffugiunt stellæ; quarum agmina cogit
Lucifer, et cœli statione novissimus exit.
At pater, ut terras mundumque rubescere vidit,
Cornuaque extremæ velut evanescere Lunæ,
Jungere equos Titan velocibus imperat Horis.
Jussa Deæ celeres peragunt; ignemque vomentes
Ambrosiæ succo satŭros præsepibus altis
Quadrupedes [2] ducunt, adduntque sonantia fræna.
Tum pater ora sui sacro medicamine nati
Contigit, et rapidæ [3] fecit patientia flammæ,
Imposuitque comæ radios; præsagaque luctûs
Pectore sollicito repetens suspiria, dixit:
Si potes hìc saltem monitis parere paternis,
Parce, puer, stimulis; et fortiùs utere loris.
Sponte suâ properant: labor est inhibere volentes.
Nec tibi directos placeat via quinque per arcus [4].
Sectus in obliquum est lato curvamine limes [5],
Zonarumque trium contentus fine [6], polumque

[1] *Phœbo*, the sun; the solar rays. [2] *Quadrupedes*, the four-footed beasts; the horses. [3] *Rapidæ*, violent. [4] *Per quinque directos arcus*, through the five parallel circles, *i. e.* the Equator, the two Tropics, and the Two Polar Circles. [5] *Limes*, the path, *i. e.* the Zodiac, in the middle of which is the Ecliptic, or path of the sun: See Zōdĭăcus. [6] *Contentus fine trium Zonarum*, confined within the boundary of the three Zones. The Tropics form the boundary or bounding lines here referred to, because they bound the Torrid Zone, *i. e.* they separate it from the two Temperate Zones. These three, the Torrid Zone, and the two Temperate Zones, are those to which Ovid alludes.

Effugito Australem, junctamque Aquilonibus Arcton.
Hâc sit iter; manifesta rotæ vestigia cernes.
Utque ferant æquos et cœlum et terra calores,
Nec preme, nec summum molire per æthera currum.
Altiùs egressus, cœlestia tecta cremabis;
Inferiùs, terras. Medio tutissimus ibis.
Neu te dexterior tortum declinet in Anguem,
Neve sinisterior pressam rota ducat ad Aram;
Inter utrumque tene. Fortunæ cætera mando,
Quæ juvet, et meliùs, quàm tu tibi, consulat, opto.
Dum loquor, Hesperio positas in litore metas
Humida nox tetigit. Non est mora libera nobis:
Poscimur. Effulget tenebris Aurora fugatis.
Corripe lora manu: vel, si mutabile pectus [1]
Est tibi, consiliis, non curribus, utere nostris,
Dum potes, et solidis etiamnum sedibus adstas;
Dumque malè optatos nondum premis inscius axes.
Quæ tutus spectes, sine me dare lumina terris.
  Occupat ille levem juvenili corpore currum,
Statque super; manibusque datas contingere habenas
Gaudet; et invito grates agit inde parenti.
  Interea volucres Piroëis, Eöus, et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant.
Quæ postquam Tethys, fatorum ignara nepotis,
Reppulit, et facta est immensi copia mundi,
Corripuêre viam, pedibusque per aëra motis
Obstantes findunt nebulas, pennisque levati
Prætereunt ortos îsdem de partibus Euros.
Sed leve pondus erat, nec quod cognoscere [2] possent

[1] *Mutabile pectus*, a changeable breast, *or*, a breast capable of change; an alterable resolution. [2] *Cognoscere*, know; feel.

Solis equi; solitâque jugum gravitate carebat.
Utque labant curvæ justo sine pondere naves,
Perque mare, instabiles nimiâ levitate, feruntur;
Sic onere assueto vacuos dat in aëra saltus,
Succutiturque altè, similisque est currus inani.
Quod simulac sensêre, ruunt, tritumque relinquunt
Quadrijugi spatium; nec, quo priùs, ordine currunt.
Ipse pavet, nec quâ commissas flectat habenas,
Nec, scit, quâ sit iter: nec, si sciat, imperet illis.
  Tum primùm radiis gelidi caluêre Triones,
Et vetito frustra tentârunt æquore tingi.
Quæque polo posita est glaciali[1] proxima Serpens,
Frigore pigra priùs, nec formidabilis ulli,
Incaluit; sumsitque novas fervoribus iras.
Te quòque turbatum memorant fugisse, Boöte,
Quamvis tardus eras, et te tua plaustra tenebant.
  Ut verò summo despexit ab æthere terras
Infelix Phaëthon, penitus penitusque jacentes,
Palluit, et subito genua intremuêre timore;
Suntque oculis tenĕbræ per tantum lumen obortæ.
Et jam mallet equos nunquam tetigisse paternos:
Jamque agnôsse genus piget, et valuisse rogando:
Jam Meropis dici cupiens; ita fertur, ut acta
Præcipiti pinus Boreâ, cui victa remisit
Fræna[2] suus rector[3], quam Dîs votisque reliquit.
Quid faciat? multum cœli post terga relictum;
Ante oculos plus est: animo metitur utrumque.

[1] *Glaciali polo*, to the icy pole, *i. e.* to the North Pole. [2] *Victa fræna*, the conquered reins, *i. e.* the helm having lost its power. A ship in this state is said to be unmanageable, *or*, ungovernable. [3] *Suus rector*, her pilot, her steersman.

Et modò, quos illi fato contingere [1] non est [2],
Prospicit occasus; interdum respicit ortus.
Quidque agat ignarus, stupet; et nec fræna remittit,
Nec retinere valet; nec nomina novit equorum.
Sparsa quòque in vario passim miracula cœlo,
Vastarumque videt trepidus simulacra ferarum.
Est locus, in geminos ubi brachia concavat arcus
Scorpios [3]; et, caudâ flexisque utrinque lacertis,
Porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sudore veneni
Vulnera curvatâ minitantem cuspide vidit,
Mentis inops [4], gelidâ formidine lora remisit.
Quæ postquam summum tetigêre jacentia tergum [5],
Exspatiantur equi; nulloque inhibente, per auras
Ignotæ regionis eunt; quâque impetus egit,
Hâc sine lege ruunt, altoque sub æthere fixis
Incursant stellis, rapiuntque per avia currum.
Et modò summa petunt [6], modò per decliva viasque
Præcipites [7] spatio terræ propiore feruntur.
Inferiùsque suis fraternos currere Luna
Admiratur equos; ambustaque nubila fumant.
Corripitur flammis, ut quæque altissima, tellus;
Fissaque agit rimas, et succis aret ademptis.
Pabula canescunt; cum frondibus uritur arbos;
Materiamque suo præbet seges arida damno.
Parva queror. Magnæ pereunt cum mœnibus urbes;
Cumque suis totas populis incendia gentes
In cinerem vertunt. Silvæ cum montibus ardent:

[1] *Contingere*, to touch, to reach, *or*, to arrive at. [2] *Est* (datum) *illi*. [3] *Scorpios:* See Scŏrpĭos. [4] *Inops mentis*, deprived of reason. [5] *Summum tergum*, the top of their backs. [6] *Petunt summa* (loca), they make for the highest *places;* they mount on high. [7] *Per decliva* (loca) *præcipitesque vias*.

Ardet Athos, Taurusque Cilix, et Tmolus, et Œte;
Et nunc sicca, priùs celeberrima fontibus, Ide;
Virgineusque Helicon, et nondum Œagrius Hæmos.
Ardet in immensum[1] geminatis ignibus Ætne,
Parnasusque biceps, et Eryx, et Cynthus, et Othrys,
Et tandem Rhodope nivibus caritura, Mimasque,
Dindymaque, et Mycale, natusque ad sacra Cithæron.
Nec prosunt Scythiæ sua frigora; Caucasus ardet,
Ossaque cum Pindo, majorque ambobus Olympus;
Aëriæque Alpes, et nubifer[2] Apenninus.
Tum verò Phaëthon cunctis e partibus orbem
Adspicit accensum, nec tantos sustinet æstus[3];
Ferventesque auras, velut e fornace profundâ
Ore trahit, currusque suos candescere sentit.
Et neque jam cineres ejectatamque favillam
Ferre potest; calidoque involvitur undique fumo.
Quoque eat, aut ubi sit, piceâ caligine tectus
Nescit; et arbitrio volucrum raptatur equorum.
Sanguine tum credunt in corpora summa[4] vocato,
Æthiopum populos nigrum traxisse colorem.
Tum facta est Libye, raptis humoribus æstu,
Arida; tum Nymphæ passis fontesque lacusque
Deflevêre comis. Quærit Bœotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas[5]
Tuta manent: mediis Tanaïs fumavit in undis,

[1] *In immensum,* to an unmeasurable height. [2] *Nubifer,* cloud-capt. [3] *Nec sustinet tantos æstus,* nor does he (*i. e.* nor can he) endure such violent heat. [4] *In summa corpora,* to the surface of their bodies, *i. e.* to the skin. [5] *Nec flumina sortita ripas distantes loco,* nor do rivers having obtained by lot banks distant in place, *i. e.* banks at a great distance from each other; nor do rivers of the greatest breadth, *or,* nor do the largest rivers.

Peneosque senex, Teuthrantëusque Caïcus,
Et celer Ismenos, cum Phocaïco Erymantho,
Arsurusque iterum Xanthus, flavusque Lycormas,
Quique recurvatis ludit Mæandros in undis,
Mygdoniusque Melas, et Tænarius Eurotas.
Arsit et Euphrates Babylonius, arsit Orontes,
Thermodonque citus, Gangesque, et Phasis, et Ister.
Æstuat Alpheos; ripæ Spercheïdes ardent;
Quodque suo Tagus amne vehit, fluit ignibus[1], aurum.
Et, quæ Mæonias celebrârant carmine ripas,
Flumineæ volucres medio caluêre Caÿstro.
Nilus in extremum fugit perterritus orbem,
Occuluitque caput, quod adhuc latet[2]; ostia septem
Pulverulenta vacant, septem sine flumine valles.
Fors eadem Ismarios Hebrum cum Strymone siccat,
Hesperiosque amnes, Rhenum, Rhodanumque, Padumque,
Cuique fuit rerum promissa potentia[3], Tybrin.
Dissilit[4] omne solum; penetratque in Tartara rimis
Lumen, et infernum terret cum conjuge regem[5].
Et mare contrahitur; siccæque est campus arenæ,
Quod modò pontus erat: quosque altum texerat æquor,
Exsistunt montes, et sparsas Cycladas augent[6].
Ima[7] petunt pisces; nec se super æquora curvi
Tollere consuetas audent delphines in auras.
Corpora phocarum summo resupina profundo

[1] *Fluit ignibus*, flows by the fires; having been melted by the heat flows, *or*, runs. [2] *Latet*, is hid; is undiscovered. [3] *Potentia rerum*, the power of things; the government of the world. [4] *Dissilit*, leaps asunder; rents. [5] *Infernum regem cum conjuge*, the infernal king with his wife, *i. e.* Plūto and Prosērpīna, *q. v.* [6] *Augent*, increase; enlarge the number of. [7] *Ima* (loca), the lowest *places;* the bottom.

Exanimata jacent. Ipsum quòque Nerea fama est,
Doridaque, et natas, tepidis latuisse sub antris.
Ter Neptunus aquis cum torvo brachia vultu
Exserere ausus erat; ter non tulit aëris æstus[1].
Alma tamen Tellus, ut erat circumdata ponto,
Inter aquas pelagi, contractos undique fontes,
Qui se condiderant in opacæ viscera matris,
Sustulit omniferos collo tenus arida vultus[2],
Opposuitque manum fronti; magnoque tremore
Omnia concutiens paullum subsedit; et infrà,
Quàm solet esse, fuit: siccâque ita voce locuta est:
Si placet hoc, meruique, quid ô tua fulmina cessant,
Summe Deûm[3]? liceat perituræ[4] viribus ignis,
Igne perire tuo; clademque auctore levare[5].
Vix equidem fauces hæc ipsa in verba resolvo,
Presserat ora vapor, tostos en adspice crines!
Inque oculis tantum, tantum super ora favillæ.
Hosne mihi fructus, hunc fertilitatis honorem
Officiique refers? quòd adunci vulnera aratri
Rastrorumque fero, totoque exerceor anno?
Quòd pecori frondes, alimentaque mitia, fruges,
Humano generi, vobis quòd thura ministro?
Sed tamen exitium fac me meruisse: quid undæ,
Quid meruit frater[6]? cur illi tradita sorte
Æquora decrescunt, et ab æthere longiùs absunt?

[1] *Æstus*, the burning heat. [2] Ordo est; *Tamen alma Tellus, ut* (illa) *erat circumdata ponto inter aquas pelagi et fontes contractos undique qui condiderant se in viscera opacæ matris, arida sustulit omniferos vultus tenus collo.* [3] *Summe Deorum*, Sovereign of the gods, *i. e.* Jūpĭter. [4] *Liceat* (mihi) *periturœ.* [5] *Levare*, to alleviate; to lessen. [6] *Frater*, *i. e. Nĕptūnus.*

Quòd si nec fratris nec te mea gratia[1] tangit,
At[2] cœli miserere tui: circumspice utrumque;
Fumat uterque polus; quos si vitiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat!
Vixque suis humeris candentem sustinet axem.
Si freta, si terræ pereunt, si regia cœli;
In chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest; et rerum consule summæ.
Dixerat hæc Tellus; neque enim tolerare vaporem
Ulteriùs potuit, nec dicere plura; suumque
Rettulit os in se, propioraque Manibus antra.
At pater omnipotens Superos testatus, et ipsum[3],
Qui dederat currus, nisi opem ferat, omnia fato
Interitura gravi; summam petit arduus arcem,
Unde solet latis nubes inducere terris;
Unde movet[4] tonitrus, vibrataque fulmina jactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit; nec, quos cœlo dimitteret, imbres.
Intonat; et dextrâ libratum fulmen ab aure
Misit in aurigam[5]; pariterque[6] animâque rotisque
Expulit, et sævis compescuit[7] ignibus ignes.
Consternantur equi; et, saltu in contraria facto,
Colla jugo eripiunt, abruptaque lora relinquunt.
Illìc fræna jacent, illìc temone revulsus
Axis; in hâc radii fractarum parte rotarum:
Sparsaque sunt latè laceri vestigia currûs.
At Phaëthon, rutilos flammâ populante capillos[8],

[1] *Gratia fratris nec mea*, affection for thy brother nor for me. [2] *At*, but; but at least. [3] *Ipsum, i. e. Phœbum.* [4] *Movet*, moves; hurls. [5] *Aurigam, i. e. Phaëthonta.* [6] *Pariterque*, and at once; and in the same instant. [7] *Compescuit*, quenched. [8] *Flammâ populante rutilos capillos*, the flame consuming his blazing hair.

Volvitur in præceps, longoque [1] per aëra tractu
Fertur; ut interdum de cœlo stella sereno,
Etsi non cecidit, potuit cecidisse videri.
Quem procul a patriâ [2] diverso maximus orbe [3]
Excipit Eridanus, spumantiaque abluit ora.

Sorores Phaëthontis in arbores. FAB. II.

NAÏDES Hesperiæ [4] trifidâ fumantia flammâ [5]
Corpora dant tumulo; signantque hoc carmine [6] saxum [7]:
Hìc situs est Phaëthon, currûs auriga paterni;
Quem si non tenuit [8], *magnis tamen excidit ausis.*
Nam pater obductos luctu miserabilis ægro
Condiderat vultus; et, si modò credimus, unum
Isse diem sine sole ferunt. Incendia lumen
Præbebant; aliquisque malo fuit usus in illo.
At Clymene, postquam dixit, quæcunque fuerunt
In tantis dicenda malis, lugubris, et amens,
Et laniata sinus, totum percensuit orbem;
Exanimesque artus primò, mox ossa requirens,
Repperit ossa tamen peregrinâ condita ripâ [9].
Incubuitque loco; nomenque in marmore lectum
Perfudit [10] lacrymis, et aperto pectore [11] fovit.

[1] *Longo,* a lengthened. [2] *Patriâ,* from his native country, *i. e.* from Æthĭōpĭa. [3] *Diverso orbe,* in a different world; in a different part of the world, *i. e.* in *Italy.* [4] *Hesperiæ Naïdes,* Hesperian, *or,* Italian, Naiads. [5] *Trifidâ flammâ,* from the three-forked lightning. [6] *Hoc carmine,* with this Epitaph. [7] *Saxum,* his tomb-stone. [8] *Non tenuit,* he did not hold, *or,* he did not manage; he was unable to guide. [9] *Peregrinâ ripâ,* on a foreign bank; on the bank of a foreign river, *i. e.* on the bank of the *Po:* See Phaëthon. [10] *Perfudit,* bathed. [11] *Aperto pectore,* with her opened breast; with her bosom bared.

Nec minùs Heliades fletus, et, inania morti[1]
Munera, dant lacrymas; et cæsæ pectora palmis
Non auditurum miseras Phaëthonta querelas
Nocte dieque vocant; adsternunturque sepulcro.
  Luna quater junctis implêrat cornibus orbem:
Illæ more suo, nam morem fecerat usus[2],
Plangorem dederant; e quîs Phaëthusa sororum
Maxima[3], cùm vellet terræ procumbere, questa est
Diriguisse pedes; ad quam conata venire
Candida Lampetie, subitâ radice[4] retenta est.
Tertia, cùm crinem manibus laniare pararet,
Avellit frondes. Hæc stipite crura teneri,
Illa dolet fieri longos sua brachia ramos.
Dumque ea mirantur; complectitur inguina cortex:
Perque gradus uterum, pectusque, humerosque, manusque,
Ambit; et exstabant tantùm ora vocantia matrem.
Quid faciat mater? nisi, quò trahit impetus illam,
Huc eat, atque illuc? et, dum licet, oscula jungat?
Non satìs est. Truncis avellere corpora tentat,
Et teneros manibus ramos abrumpere: at inde
Sanguineæ manant, tanquam de vulnere, guttæ.
Parce, precor, mater, quæcunque est saucia, clamat;
Parce precor: nostrum laniatur in arbore corpus.
Jamque vale. Cortex in verba novissima venit.
  Inde fluunt lacrymæ; stillataque Sole rigescunt
De ramis electra novis; quæ lucidus amnis
Excipit, et nuribus mittit gestanda Latinis.

[1] *Morti*, to death, *i. e.* to Phaëthon's dead body. [2] *Usus fecerat morem*, use had formed a habit. [3] *Maxima* (natu), the greatest *by birth, i. e.* the eldest. [4] *Subitâ radice*, by a sudden root; by her feet suddenly taking root.

Cycnus in avem. FAB. III.

ADFUIT huic monstro[1] proles Stheneleïa Cycnus,
Qui tibi materno quàmvis a sanguine junctus,
Mente tamen, Phaëthon, propior fuit. Ille, relicto
(Nam Ligurum populos et magnas rexerat urbes)
Imperio, ripas virides amnemque querelis
Eridanum implêrat, silvamque sororibus auctam[2]:
Cùm vox est tenuata viro; canæque capillos
Dissimulant plumæ; collumque a pectore longum
Porrigitur, digitosque ligat junctura rubentes:
Penna latus vestit; tenet os sine acumine rostrum:
Fit nova Cycnus avis: nec se cœloque Jovique
Credit, ut injustè missi memor ignis ab illo[3],
Stagna petit, patulosque lacus; ignemque perosus,
Quæ colat, elegit contraria flumina flammis.
Squalidus interea genitor Phaëthontis, et expers
Ipse sui decoris, qualis, cùm deficit orbem[4],
Esse solet; lucemque odit, seque ipse, diemque;
Datque animum in luctus, et luctibus adjicit iram;
Officiumque negat mundo. Satìs, inquit, ab ævi
Sors mea principiis fuit irrequieta; pigetque
Actorum sine fine mihi, sine honore, laborum[5].

[1] *Huic monstro,* to this prodigy; this miraculous change; *vìz.* the transformation of *Phaëthon's* sisters into poplar-trees, and their tears into amber. [2] *Silvamque auctam sororibus,* and the wood increased by the sisters, *i. e.* the wood increased by the sisters of Phaëthon becoming trees. [3] *Ut memor ignis injustè missi ab illo, i. e. a Jove* (in Phaëthonta), in consequence of his being mindful of the fire unjustly thrown by him (Jupiter) *at Phaëthon.* [4] *Cùm* (Phœbus) *deficit orbem,* when *the sun* fails his orb, *i. e.* when his orb is eclipsed. [5] Ordo est; *Pigetque* (me) *laborum actorum mihi sine fine.*

Quilibet alter agat portantes lumina currus.
Si nemo est, omnesque Dii non posse fatentur,
Ipse [1] agat : ut saltem, dum nostras tentat habenas,
Orbatura patres aliquando fulmina [2] ponat.
Tum sciet, ignipedum vires expertus equorum,
Non meruisse necem, qui non bene rexerit illos [3].
  Talia dicentem circumstant omnia Solem
Numina ; neve velit tenebras inducere rebus,
Supplice voce rogant. Missos quòque Jupiter ignes [4]
Excusat, precibusque minas regaliter [5] addit.
Colligit amentes [6], et adhuc terrore paventes,
Phœbus equos ; stimuloque domans et verbere sævit ;
Sævit enim, natumque objectat, et imputat illis.

METAMORPHOSEON

LIBER III.

Homines e dentibus serpentinis orti. FAB. I.

JAMQUE Deus [7], positâ fallacis imagine tauri [8],
Se confessus erat ; Dictæaque rura tenebat :
Cùm pater [9] ignarus [10] Cadmo perquirere raptam [11]
Imperat, et pœnam, si non invenerit, addit
Exsilium, facto pius et sceleratus eodem.

[1] *Ipse* (Jūpĭter) *agat.* [2] *Fulmina orbatura patres*, lightnings about to bereave fathers of their children. [3] Ordo est ; (Phaëthonta) *qui non bene rexerit illos*, *i. e. equos solis.* [4] *Ignes missos* (in Phaëthonta), the thunderbolts hurled *against Phaëthon.* [5] *Regaliter*, majestically. [6] *Amentes*, furious, wild. [7] *Deus*, *i. e. Jupiter.* [8] *Fallacis tauri*, of the deceitful bull ; of the unreal bull : See Eurōpa. [9] *Pater*, *i. e. Agēnor.* [10] *Ignarus*, unconscious, *viz.* of Europa's fate. [11] (Filiam, *i. e.* Europam) *raptam.*

Orbe pererrato, quis enim deprendere possit
Furta Jovis? profugus patriamque iramque parentis
Vitat Agenorides, Phœbique oracula supplex
Consulit, et, quæ sit tellus habitanda, requirit.
Bos tibi, Phœbus ait, solis occurret in arvis,
Nullum passa jugum, curvique immunis aratri.
Hâc duce carpe vias, et, quâ requieverit herbâ,
Mœnia fac condas; Bœotiaque illa [1] vocato.
Vix bene Castalio Cadmus descenderat antro,
Incustoditam [2] lentè videt ire juvencam,
Nullum servitii signum cervice gerentem.
Subsequitur, pressoque legit vestigia gressu [3];
Auctoremque [4] viæ Phœbum taciturnus adorat.
Jam vada Cephisi, Panopesque evaserat arva;
Bos stetit; et, tollens spatiosam cornibus altis
Ad cœlum frontem, mugitibus impulit auras.
Atque ita, respiciens comites sua terga sequentes,
Procubuit, tenerâque latus submisit in herbâ.
Cadmus agit grates [5], peregrinæque oscula terræ
Figit, et ignotos montes agrosque salutat.
Sacra Jovi facturus erat; jubet ire ministros,
Et petere e vivis libandas fontibus undas.
Silva vetus stabat, nullâ violata [6] securi;
Est specus in medio, virgis ac vimine densus [7],
Efficiens humilem lapidum compagibus arcum,
Uberibus fœcundus [8] aquis. Hoc conditus antro
Martius anguis erat, cristis præsignis et auro [9];

[1] *Illa* (mœnia), these *walls;* that town. [2] *Incustoditam*, unherded, untended. [3] *Presso gressu*, with a slow step. [4] *Auctorem*, the leader, the director. [5] *Grates* (Phœbo). [6] *Violata*, profaned. [7] *Densus*, thick covered; closely entwined. [8] *Fœcundus uberibus*, abounding with flowing. [9] *Auro*, gold, *i. e.* golden scales; scales which resembled gold in colour and splendour.

Igne micant oculi ; corpus tumet omne veneno ;
Tresque vibrant linguæ ; triplici stant ordine dentes.
Quem postquam Tyriâ lucum de gente profecti
Infausto tetigêre gradu ; demissaque in undas
Urna dedit sonitum ; longum caput extulit antro
Cæruleus serpens, horrendaque sibila misit.
Effluxêre urnæ manibus ; sanguisque relinquit
Corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos nexibus orbes
Torquet, et immensos saltu sinuatur in arcus :
Ac mediâ plùs parte leves erectus in auras
Despicit omne nemus ; tantoque est corpore, quanto
Si totum spectes, geminas qui separat Arctos[1].
Nec mora ; Phœnicas, sive illi tela parabant,
Sive fugam, sive ipse timor prohibebat utrumque,
Occupat ; hos morsu, longis complexibus illos,
Hos necat afflatos funesti tabe veneni.
  Fecerat exiguas jam Sol altissimus umbras ;
Quæ mora sit sociis miratur Agenore natus,
Vestigatque viros. Tegimen derepta leoni
Pellis erat ; telum splendenti lancea ferro,
Et jaculum ; teloque animus præstantior omni.
Ut nemus intravit, lethataque corpora vidit,
Victoremque suprà spatiosi corporis hostem
Tristia sanguineâ lambentem vulnera linguâ ;
Aut ultor vestræ, fidissima corpora, mortis,

[1] *Si spectes totum* (serpentem) *qui separat geminas Arctos*, if you survey the whole *serpent* which separates the two Bears. The constellation, to which Ovid refers, is generally called *Draco*, the Dragon. It occupies a considerable part of the heavens near the North Pole. But as the tail of it only comes between the Greater and Lesser Bears, they are partly, not wholly, separated by that constellation.

Aut comes, inquit, ero. Dixit: dextrâque molarem [1]
Sustulit, et magnum magno conamine misit.
Illĭus impulsu cum turribus ardua celsis
Mœnia mota forent [2]; serpens sine vulnere mansit.
Loricæque modo squamis defensus, et atræ
Duritiâ pellis, validos cute reppulit ictus.
At non duritiâ jaculum quòque vincit eâdem,
Quod medio lentæ fixum curvamine spinæ
Constitit, et toto descendit in ilia ferro.
Ille, dolore ferox, caput in sua terga retorsit,
Vulneraque adspexit, fixumque hastile momordit.
Idque, ubi vi multâ partem labefecit in omnem,
Vix tergo eripuit; ferrum tamen ossibus hæret.
Tum verò, postquam solitas accessit ad iras
Plaga recens, plenis tumuerunt guttura venis,
Spumaque pestiferos circumfluit albida rictus,
Terraque rasa [3] sonat squamis; quique halitus exit
Ore niger Stygio [4], vitiatas inficit auras.
Ipse modò immensum spiris facientibus orbem
Cingitur [5]; interdum longâ trabe rectior exit [6].
Impete nunc vasto, ceu concitus imbribus amnis,
Fertur; et obstantes proturbat pectore silvas.
Cedit Agenorides paullum; spolioque leonis
Sustinet incursus, instantiaque ora retardat
Cuspide prætentâ. Furit ille, et inania duro
Vulnera [7] dat ferro, frangitque in acumine dentes.
Jamque venenifero sanguis manare palato
Cœperat, et virides aspergine tinxerat herbas:
Sed leve vulnus erat; quia se retrahebat ab ictu,

[1] *Molarem*, a huge stone. [2] *Mota forent*, would have been moved; would have been shaken. [3] *Rasa*, harrowed. [4] *Stygio ore*, from his infernal, *or*, baneful, mouth. [5] *Cingitur*, is rolled. *Exit*, goes out; unfolds himself. [7] *Vulnera*, wounds; strokes.

Læsaque colla dabat retro, plagamque sedere[1]
Cedendo arcebat, nec longiùs ire sinebat:
Donec Agenorides conjectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti[2]
Obstitit, et fixa est pariter cum robore cervix.
Pondere serpentis curvata est arbor, et imæ
Parte flagellari gemuit sua robora[3] caudæ.
Dum spatium victor victi considerat hostis; [tum
Vox subitò audita est: neque erat cognoscere promp-
Unde; sed audita est; Quid, Agenore nate, peremp-
Serpentem spectas? et tu spectabere serpens. [tum
Ille diu pavidus, pariter cum mente colorem
Perdiderat; gelidoque comæ terrore rigebant[4].
Ecce viri fautrix, superas delapsa per auras,
Pallas adest: motæque jubet supponere terræ[5]
Vipereos dentes, populi incrementa futuri.
Paret; et, ut presso sulcum patefecit aratro,
Spargit humi jussos, mortalia semina[6], dentes.
Inde, fide majus[7], glebæ cœpêre moveri;
Primaque de sulcis acies apparuit hastæ.
Tegmina mox capitum[8] picto nutantia cono;
Mox humeri, pectusque, onerataque brachia telis
Exsistunt, crescitque seges clypeata virorum[9].
Sic, ubi tolluntur festis aulæa[10] theatris,

[1] *Sedere,* from sinking deep. [2] *Eunti* (serpenti). [3] *Sua robora,* its trunk. [4] *Rigebant,* became stiff; stood upright. [5] *Motæ terræ,* ploughed earth. [6] *Mortalia semina,* mortal seeds; the seeds, *or,* first principles, of men. [7] *Majus fide,* greater than belief; incredible. [8] *Tegmina capitum,* the coverings of their heads, *i. e.* helmets. [9] *Clypeata seges virorum,* a shielded crop of men; a crop of shielded men. [10] *Aulæa tolluntur,* the curtain is raised. This is an allusion to the Roman stage. At the beginning of a play, the custom, at *Rome,* was to let the curtain fall *(premere aulæa),* and at the end to draw it up *(tollere*

Surgere signa solent, primùmque ostendere vultum,
Cætera paullatim; placidoque educta tenore
Tota patent; imoque pedes in margine ponunt.
Territus hoste novo Cadmus capere arma parabat:
Ne cape, de populo, quem terra creaverat, unus
Exclamat; nec te civilibus insere bellis.
Atque ita terrigenis rigido de fratribus unum
Cominus ense ferit: jaculo [1] cadit eminus ipse.
Hic quòque, qui leto dederat, non longiùs illo
Vivit, et exspirat, modò quas acceperat, auras.
Exemploque pari furit omnis turba; suoque
Marte cadunt subiti per mutua vulnera fratres.
Jamque brevis spatium vitæ sortita juventus
Sanguineam trepido plangebant pectore matrem,
Quinque superstitibus; quorum fuit unus Echīon.
Is sua jecit humi, monitu Tritonidis, arma,
Fraternæque fidem pacis petiitque deditque.
Hos operis comites habuit Sidonius hospes;
Cùm posuit jussam Phœbeïs sortibus urbem.

Actæon in cervum. FAB. II.

JAM stabant [2] Thebæ: poteras jam, Cadme, videri
Exsilio felix; soceri tibi [3] Marsque Venusque
Contigerant. Huc [4] adde genus [5] de conjuge tantâ,
Tot natos, natasque, et, pignora cara, nepotes; [per
Hos quòque jam juvenes. Sed, scilicet, Ultima sem-

aulæa). In raising the curtain, the figures painted on it would, of course, appear exactly as they are here described.

[1] *Jaculo* (misso). [2] *Stabant,* was standing, *i. e.* was built. [3] *Soceri tibi,* father-in-law and mother-in-law to you: See Cādmus. [4] *Huc,* to these, *i. e.* to the building of Thēbæ, and to the marrying of Hērmĭŏnē. [5] *Genus,* issue.

Exspectanda dies homini; dicique beatus
Ante obitum, nemo, supremaque funera, debet[1].
Prima nepos[2] inter tot res tibi, Cadme, secundas
Causa fuit luctûs, alienaque cornua[3] fronti
Addita, vosque canes satiatæ sanguine herili[4].
At bene si quæras; Fortunæ[5] crimen in illo[6],
Non scelus invenies; quod enim scelus error habebat?
Mons erat, infectus variarum cæde ferarum:
Jamque dies rerum medias contraxerat umbras;
Et sol ex æquo metâ distabat utrâque[7];
Cùm juvenis placido per devia lustra vagantes
Participes operum compellat Hyantius ore:
Lina[8] madent, comites, ferrumque cruore ferarum,
Fortunamque dies habuit satìs. Altera lucem
Cùm croceis invecta rotis Aurora reducet,
Propositum repetamus opus. Nunc Phœbus utrâque
Distat idem terrâ[9]; finditque vaporibus arva.
Sistite opus præsens, nodosaque tollite lina.
Jussa viri faciunt, intermittuntque laborem.
Vallis erat, piceis et acutâ densa cupressu,
Nomine Gargaphie, succinctæ sacra Dianæ:
Cujus in extremo est antrum nemorale recessu,

[1] This is the remarkable saying of Solon to Crœsus, king of Lȳdĭa, which preserved the life of that monarch when Cyrus had ordered him to be burned alive. See Hērŏdŏtus, Book I. 86. [2] *Nepos*, *i. e. Actæon*, *q. v.* [3] *Aliena cornua*, horns not his own; unnatural horns. [4] *Herili sanguine*, with your master's blood. [5] *Fortunæ*, of fortune; of an unlucky accident. [6] *In illo* (Actæone). [7] *Sol ex æquo distabat utrâque metâ*, the sun was equally distant from either goal; the sun was equally distant from the east and west, *i. e.* the sun was in the middle of his course; the sun was on the meridian, *i. e.* it was noon. [8] *Lina*, the nets. [9] *Phœbus distat idem* (spatium) *utrâque terrâ*, the sun is at the same distance from either land; it is noon.

Arte laboratum nullâ: simulaverat artem
Ingenio Natura suo; nam pumice vivo [1]
Et levibus tophis nativum duxerat arcum.
Fons sonat [2] a dextrâ, tenui perlucidus [3] undâ,
Margine gramineo patulos incinctus hiatus.
Hìc Dea silvarum venatu fessa solebat
Virgineos artus liquido perfundere rore.
Quò postquam subiit; Nympharum tradidit uni
Armigeræ jaculum, pharetramque, arcusque retentos
Altera depositæ subjecit brachia pallæ.
Vincla duæ pedibus demunt. Nam doctior illis
Ismenis Crocale sparsos per colla capillos
Colligit in nodum; quamvis erat ipsa solutis [4].
Excipiunt laticem Nepheleque, Hyaleque, Rhanisque,
Et Psecas, et Phiale; funduntque capacibus urnis.
Dumque ibi perluitur solitâ Titania lymphâ,
Ecce nepos Cadmi, dilatâ parte laborum,
Per nemus ignotum non certis passibus [5] errans,
Pervenit in lucum; sic illum fata ferebant.
Qui simul intravit rorantia fontibus antra;
Sicut erant, viso, nudæ sua pectora nymphæ
Percussêre, viro; subitisque ululatibus omne
Implevêre nemus; circumfusæque Dianam
Corporibus texêre suis. Tamen altior illis
Ipsa Dea est, colloque tenus supereminet omnes [6].
Qui color infectis adversi Solis ab ictu
Nubibus esse solet, aut purpureæ Auroræ;
Is fuit in vultu visæ sine veste Dianæ.

[1] *Vivo*, natural; in its natural state. [2] *Sonat*, sounds, murmurs, gurgles. [3] *Perlucidus*, transparent. [4] *Solutis* (capillis). [5] *Non certis passibus*, with random steps. [6] *Supereminetque omnes* (nymphas) *tenus collo*, and overtops them all by the neck; and surpasses them all in height by the neck and head.

Quæ, quanquam comitum turbâ stipata suarum,
In latus obliquum tamen adstitit, oraque retro
Flexit; et ut vellet promptas habuisse sagittas,
Quas habuit, sic hausit aquas; vultumque virilem
Perfudit; spargensque comas ultricibus undis,
Addidit hæc cladis prænuntia verba futuræ:
Nunc tibi me posito visam velamine narres,
Si poteris narrare, licet. Nec plura minata,
Dat sparso capiti vivacis cornua cervi:
Dat spatium collo; summasque cacuminat aures;
Cum pedibusque manus, cum longis brachia mutat
Cruribus; et velat maculoso vellere corpus.
Additus et pavor est: fugit Autonoeïus heros,
Et se tam celerem cursu miratur in ipso.
  Ut verò solitis sua cornua vidit in undis,
Me miserum! dicturus erat: vox nulla secuta est.
Ingemuit; vox illa fuit; lacrymæque per ora
Non sua fluxerunt: Mens tantùm pristina mansit.
Quid faciat? repetatne domum, et regalia tecta?
An lateat silvis? timor hoc, pudor impedit illud.
  Dum dubitat, vidêre canes: primusque Melampus
Ichnobatesque sagax latratu signa dedêre;
Gnossius Ichnobates, Spartanâ gente Melampus.
Inde ruunt alii rapidâ velociùs aurâ,
Pamphagus, et Dorceus, et Oribasus, Arcades omnes;
Nebrophonosque valens, et trux cum Lælape Theron,
Et pedibus Pterelas, et naribus utilis Agre,
Hylæusque fero nuper percussus ab apro,
Deque lupo concepta Nape, pecudesque secuta
Pœmenis, et natis comitata Harpyia duobus,
Et substricta gerens Sicyonius ilia Ladon,
Et Dromas, et Canace, Sticteque, et Tigris, et Alce,
Et niveis Leucon, et villis Asbolus atris,

Prævalidusque Lacon, et cursu fortis Aëllo,
Et Thoüs, et Cyprio velox cum fratre Lycisce,
Et nigram medio frontem distinctus ab albo
Harpalos, et Melaneus, hirsutaque corpore Lachne:
Et patre Dictæo, sed matre Laconide nati,
Labros, et Agriodos, et acutæ vocis Hylactor:
Quosque referre mora est. Ea turba, cupidine prædæ,
Per rupes, scopulosque, adituque carentia saxa,
Quâ via difficilis, quâque est via nulla, feruntur.
Ille fugit, per quæ fuerat loca sæpe secutus.
Heu! famulos fugit ipse suos! clamare libebat,
Actæon ego sum; dominum cognoscite vestrum.
Verba animo desunt; resonat latratibus æther.
Prima Melanchætes in tergo vulnera fecit;
Proxima Theridamas; Oresitrophus hæsit in armo.
Tardiùs exierant, sed per compendia montis
Anticipata via est. Dominum retinentibus illis
Cætera turba coït, confertque in corpore dentes.
Jam loca vulneribus desunt. Gemit ille, sonumque,
Et, si non hominis, quem non tamen edere possit
Cervus, habet; mœstisque replet juga nota querelis;
Et genibus supplex pronis, similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.
At comites rapidum solitis hortatibus agmen
Ignari instigant, oculisque Actæona quærunt;
Et velut absentem certatim Actæona clamant.
Ad nomen caput ille refert, ut abesse queruntur,
Nec capere oblatæ segnem spectacula prædæ.
Vellet abesse quidem, sed adest; velletque videre,
Non etiam sentire, canum fera facta suorum.
Undique circumstant; mersisque in corpore rostris[1]

[1] *Rostris*, their snouts.

Dilacerant falsi dominum sub imagine cervi.

Echo in vocem. FAB. V.

ILLE [1] per Aonias, famâ celeberrimus, urbes
Irreprehensa [2] dabat populo responsa petenti.
Prima fide vocisque ratæ tentamina sumsit
Cærula Liriope [3], quam quondam flumine curvo [4]
Implicuit, clausæque suis Cephisus in undis
Vim tulit [5]. Enixa est utero pulcherrima [6] pleno
Infantem, Nymphis jam nunc qui posset amari;
Narcissumque vocat. De quo consultus, an esset
Tempora maturæ visurus longa senectæ;
Fatidicus vates, Si se non viderit, inquit.
Vana diu visa est vox auguris. Exitus illam,
Resque, probat, letique genus, novitasque furoris [7].
Jamque ter ad quinos unum Cephisius annum
Addiderat; poteratque puer, juvenisque videri.
Multi illum juvenes, multæ cupiêre puellæ.
Sed fuit in tenerâ tam dira superbia formâ;
Nulli illum juvenes, nullæ tetigêre puellæ.
Adspicit hunc trepidos agitantem in retia cervos
Vocalis Nymphe, quæ nec reticere loquenti,
Nec prior ipsa loqui didicit, resonabilis Echo.
Corpus adhuc Echo, non vox [8] erat; et tamen usum
Garrula non alium, quàm nunc habet, oris habebat;

[1] *Ille* (Tiresias, *q. v.*). [2] *Irreprehensa*, unblamed; unerring, *or*, infallible. [3] Ordo est; *Cærula* (blue-eyed) *Liriope sumsit prima tentamina fide* (fidei) *ratæque vocis.* [4] *Curvo*, winding. [5] *Tulit vim* (Liriope) *clausæ.* [6] (Liriope) *pulcherrima.* [7] Ordo est; *Exitus, res, genusque leti, novitasque furoris probat illam* (vocem Auguris, *i. e.* Tīrĕsĭæ). [8] *Non vox*, not a voice; not merely a voice.

Reddere de multis ut verba novissima posset.
Fecerat hoc Juno; quia, cùm deprendere posset
Sub Jove sæpe suo Nymphas in monte jacentes,
Illa Deam longo prudens sermone tenebat,
Dum fugerent Nymphæ. Postquam Saturnia sensit;
Hujus, ait, linguæ, quâ sum delusa, potestas
Parva tibi dabitur, vocisque brevissimus usus.
Reque minas firmat: tamen hæc in fine loquendi
Ingeminat voces, auditaque verba reportat.
Ergo ubi Narcissum per devia lustra vagantem
Vidit, et incaluit[1]; sequitur vestigia furtim.
Quòque magis sequitur, flammâ propiore calescit;
Non aliter, quàm cùm summis circumlita tædis
Admotam rapiunt[2] vivacia sulfura flammam.
O! quoties voluit blandis accedere dictis,
Et molles adhibere preces! Natura repugnat;
Nec sinit incipiat. Sed, quod sinit, illa parata est
Exspectare sonos, ad quos sua verba remittat.
Fortè puer, comitum seductus ab agmine fido,
Dixerat, Ecquis adest? Et, adest, responderat Echo.
Hic stupet: utque aciem partes divisit in omnes;
Voce, Veni, clamat magnâ: vocat illa vocantem.
Respicit; et nullo rursus veniente, quid, inquit,
Me fugis? et totidem, quot dixit, verba recepit.
Perstat; et, alternæ deceptus imagine vocis,
Huc coëamus, ait; nullique libentiùs unquam
Responsura sono, Coëamus, rettulit Echo:
Et verbis favet ipsa suis; egressaque silvis
Ibat, ut injiceret sperato brachia collo.
Ille fugit; fugiensque, manus complexibus aufer,
Antè, ait, emoriar, quàm sit tibi copia nostri.

[1] *Incaluit* (amore Narcissi). [2] *Rapiunt*, quickly catches.

Rettulit illa nihil, nisi, sit tibi copia nostri.
Spreta latet silvis; pudibundaque frondibus ora
Protegit; et solis ex illo [1] vivit in antris.
Sed tamen hæret amor; crescitque dolore repulsæ.
Attenuant vigiles corpus miserabile curæ;
Adducitque cutem macies; et in aëra succus
Corporis omnis abit. Vox tantùm, atque ossa supersunt.
Vox manet: ossa ferunt lapidis traxisse figuram.
[Inde latet silvis; nulloque in monte videtur;
Omnibus auditur: sonus est, qui vivit in illâ.]

Narcissus in florem. FAB. VI.

Sic hanc [2], sic alias, undis aut montibus ortas,
Luserat [3] hic [4] nymphas; sic cœtus antè viriles.
Inde manus aliquis despectus ad æthera tollens,
Sic amet iste licet, sic non potiatur amato,
Dixerat. Assensit precibus Rhamnusia justis.
  Fons erat illimis, nitidis argenteus undis,
Quem neque pastores, neque pastæ monte capellæ
Contigerant, aliudve pecus; quem nulla volŭcris,
Nec fera turbârat, nec lapsus ab arbore ramus.
Gramen erat circà, quod proximus humor alebat;
Silvaque, sole lacum passura tepescere nullo.
Hìc puer, et studio venandi lassus et æstu,
Procubuit; faciemque loci fontemque secutus [5].
Dumque sitim sedare cupit; sitis altera [6] crevit.
Dumque bibit, visæ correptus imagine formæ,

[1] *Ex illo* (tempore). [2] *Hanc, i. e. Echo.* [3] *Luserat*, had slighted. [4] *Hic, i. e. Narcissus.* [5] *Secutus* (oculis), having followed *with his eyes, i. e.* his eyes being delighted with; being captivated with, *or*, being charmed with. [6] *Altera sitis*, another thirst; a thirst of a different kind.

Spem sine corpore amat: corpus putat esse, quod umbra est.
Adstupet ipse sibi, vultuque immotus eodem
Hæret[1], ut e Pario formatum marmore signum.
Spectat humi positus geminum, sua lumina, sidus,
Et dignos Baccho, dignos et Apolline crines,
Impubesque[2] genas, et eburnea colla, decusque
Oris, et in niveo mistum candore ruborem;
Cunctaque miratur, quibus est mirabilis; ipse
Se cupit imprudens, et, qui probat, ipse probatur.
Dumque petit, petitur; pariterque incendit, et ardet.
Irrita fallaci quoties dedit oscula fonti!
In medias quoties, visum captantia collum,
Brachia mersit aquas; nec se deprendit in illis!
Quid videat, nescit; sed, quod videt, uritur illo:
Atque oculos idem, qui decipit, incitat error.
Credule, quid frustra simulacra fugacia captas?
Quod petis, est nusquam: quod amas, avertere, perdes.
Ista repercussæ, quam cernis, imaginis[3] umbra est.
Nil habet ista sui; tecum venitque, manetque;
Tecum discedat, si tu discedere possis.
Non illum Cereris, non illum cura quietis,
Abstrahere inde potest[4]. Sed opacâ fusus in herbâ
Spectat inexpleto mendacem lumine formam:
Perque oculos perit ipse suos: paullumque levatus,
Ad circumstantes tendens sua brachia silvas:
  Ecquis, ïo silvæ, crudeliùs, inquit, amavit?
Scitis enim, et multis latebra opportuna fuistis.
Ecquem, cùm vestræ tot agantur secula vitæ,

[1] *Hæret*, remains fixed. [2] *Impubes*, downy. [3] *Repercussæ imaginis*, of thy reflected form. [4] Ordo est; *Non* (cura) *Cereris* (of food), *non cura quietis potest abstrahere illum.*

Qui sic tabuerit, longo meministis in ævo?
Et placet, et video; sed quod videoque, placetque,
Non tamen invenio: tantus tenet error amantem.
Quòque magis doleam; nec nos mare separat ingens,
Nec via, nec montes, nec clausis mœnia portis,
Exiguâ prohibemur[1] aquâ. Cupit ipse teneri.
Nam quoties liquidis porreximus oscula lymphis;
Hic toties ad me resupino nititur ore. [stat.
Posse putes tangi: minimum est quod amantibus ob-
Quisquis es, huc exi. Quid me, puer unice, fallis?
Quove petitus abis? Certè nec forma, nec ætas
Est mea, quam fugias; et amârunt me quòque Nym-
Spem mihi, nescio quam, vultu promittis amico: [phæ.
Cùmque ego porrexi tibi brachia, porrigis[2] ultro:
Cùm risi, arrides. Lacrymas quòque sæpe notavi,
Me lacrymante, tuas; nutu quòque signa remittis;
Et, quantum motu formosi suspicor oris,
Verba refers aures non pervenientia nostras[3].
In te ego sum, sensi: nec me mea fallit imago[4].
Uror amore mei. Flammas moveoque feroque.
Quid faciam? roger, anne rogem? quid deinde rogabo?
Quod cupio mecum est, inopem me copia fecit.
O! utinam nostro secedere corpore possem!
Votum in amante novum; vellem, quod amamus, abesset.
Jamque dolor vires adimit; nec tempora vitæ
Longa meæ superant; primoque extinguor in ævo.
Nec mihi mors gravis est posituro morte dolores.
Hic, qui diligitur, vellem diuturnior esset.
Nunc duo concordes animâ moriemur in unâ.
Dixit, et ad faciem rediit malè sanus eandem;

[1] *Prohibemur*, we are hindered; we are kept separate. [2] *Porrigis* (brachia mihi). [3] (Ad) *nostras aures.* [4] *Nec mea imago fallit me*, nor does my shadow (now) deceive me.

Et lacrymis turbavit aquas; obscuràque moto
Reddita forma lacu est; quam cùm vidisset abire,
Quò fugis? O remane; nec me, crudelis, amantem
Desere, clamavit. Liceat, quod tangere non est,
Adspicere, et misero præbere alimenta furori.
Dumque dolet, summâ vestem deduxit ab orâ,
Nudaque marmoreis percussit pectora palmis[1].
Pectora traxerunt tenuem percussa ruborem;
Non aliter, quàm poma solent, quæ candida parte,
Parte rubent: aut ut variis solet uva racemis
Ducere purpureum, nondum matura, colorem.
Quæ simul adspexit liquefactâ rursus in undâ,
Non tulit ulteriùs; sed, ut intabescere flavæ
Igne levi ceræ, matutinæve pruinæ
Sole tepente solent, sic attenuatus amore
Liquitur, et cæco paullatim carpitur igni.
Et neque jam color est misto candore rubori,
Nec vigor, et vires, et quæ modò visa placebant,
Nec corpus remanet, quondam quod amaverat Echo.
Quæ tamen, ut vidit[2], quamvis irata memorque,
Indoluit; quotiesque puer miserabilis, Eheu,
Dixerat; hæc resonis iterabat vocibus, Eheu.
Cùmque suos manibus percusserat ille lacertos,
Hæc quòque reddebat sonitum plangoris eundem.
Ultima vox solitam fuit hæc spectantis in undam,
Heu! frustra dilecte puer! totidemque remisit
Verba locus; dictoque Vale, Vale inquit et Echo.
Ille caput viridi fessum submisit in herbâ.
Lumina nox claudit domini mirantia formam.
Tum quòque se, postquam est infernâ sede receptus,

[1] *Marmoreis palmis*, with marble palms, *i. e.* palms or hands as white as the purest white marble. [2] *Quæ ut* (Echo) *vidit.*

In Stygiâ spectabat aquâ. Planxêre sorores
Naïdes; et sectos fratri posuêre capillos.
Planxêre et Dryades: plangentibus assonat Echo.
Jamque rogum, quassasque faces, feretrumque parabant:
Nusquam corpus erat: croceum pro corpore florem
Inveniunt, foliis medium cingentibus albis [1].

Pentheus. FAB. VII.

COGNITA res meritam vati [2] per Achaïdas urbes
Attulerat famam; nomenque erat auguris ingens.
Spernit Echionides tamen hunc, ex omnibus unus
Contemtor Superûm Pentheus; præsagaque ridet
Verba [3] senis; tenebrasque et cladem lucis ademtæ [4]
Objicit [5]. Ille movens albentia tempora canis,
Quàm felix esses, si tu quòque luminis hujus
Orbus, ait, fieres, ne Bacchia sacra videres!
Jamque dies aderit, jamque haud procul auguror esse [6],
Quâ novus huc veniat, proles Semeleïa, Liber;
Quem nisi templorum fueris dignatus honore,
Mille lacer spargēre locis, et sanguine silvas
Fœdabis, matremque tuam, matrisque sorores.
Evenient: neque enim dignabere numen honore;
Meque sub his tenebris [7] nimium [8] vidisse quereris.
Talia dicentem proturbat Echione natus.

[1] Ordo est; *Inveniunt pro corpore* (Narcissi) *florem albis foliis cingentibus medium.* [2] *Vati, i. e. Tiresiæ.* [3] *Præsaga verba,* the prophetic words; the prophecies, *or*, the predictions. [4] *Cladem ademtæ lucis,* the calamity of being deprived of sight. [5] *Objicit,* casts up; upbraids him with. [6] *Auguror* (diem) *esse haud procul.* [7] *Tenebris,* darkness; blindness. [8] *Nimium,* too much; too well.

Dicta fides sequitur; responsaque vatis aguntur[1].
Liber adest, festisque fremunt ululatibus agri.
Turba ruunt, mistæque viris matresque, nurusque,
Vulgusque, proceresque, ignota ad sacra feruntur.
  Quis furor, anguigenæ, proles Mavortia, vestras
Attonuit mentes? Pentheus ait. Ærane tantùm
Ære repulsa valent? et adunco tibia cornu?
Et magicæ fraudes[2]? ut quos non belliger ensis,
Non tuba terruerint, non strictis agmina telis;
Fœmineæ voces, et mota[3] insania vino,
Obscœnique greges, et inania tympana vincant?
Vosne, senes, mirer? qui longa per æquora vecti
Hâc Tyron, hâc profugos posuistis[4] sede Penates;
Nunc sinitis sine Marte capi? vosne, acrior ætas,
O juvenes, propiorque meæ, quos arma tenere,
Non thyrsos, galeâque tegi, non fronde, decebat?
Este, precor, memores, quâ sitis stirpe creati;
Illiusque animos, qui multos perdidit unus,
Sumite serpentis. Pro fontibus ille lacuque
Interiit: at vos pro famâ vincite vestrâ.
Ille dedit leto fortes; vos pellite molles,
Et patrium revocate decus. Si fata vetabant
Stare diu Thebas; utinam tormenta virique
Mœnia diruerent; ferrumque ignisque sonarent!
Essemus miseri sine crimine, sorsque querenda
Non celanda foret, lacrymæque pudore carerent.
At nunc a puero Thebæ capientur inermi;

[1] *Fides sequitur dicta; responsaque vatis aguntur*, confirmation follows his words, and the predictions of the prophet are accomplished. [2] *Fraudes*, cheatings, deceptions. [3] *Mota*, excited. [4] *Posuistis Tyron, i. e. Thēbas;* because Cadmus, the founder of Thēbæ, was a native of Phœnicia, of which Tyre was the second city.

Quem neque bella juvant, nec tela, nec usus equorum;
Sed madidus myrrhâ crinis, mollesque coronæ,
Purpuraque, et pictis intextum vestibus aurum. [gam
Quem quidem ego actutum, modò vos absistite, co-
Assumtumque patrem commentaque sacra fateri.
An satìs Acrisio est animi, contemnere vanum
Numen [1], et Argolicas venienti claudere portas;
Penthea terrebit cum totis advena Thebis?
Ite citi, famulis hoc imperat [2], ite, ducemque
Attrahite huc vinctum: jussis mora segnis abesto.
  Hunc avus, hunc Athamas, hunc cætera turba suo-
Corripiunt dictis: frustraque inhibere laborant. (rum
Acrior admonitu est; irritaturque retenta
Et crescit rabies; remoraminaque ipsa nocebant.
Sic ego torrentem, quâ nil obstabat eunti,
Leniùs, et modico strepitu decurrere vidi.
At, quâcunque trabes obstructaque saxa tenebant,
Spumeus, et fervens, et ab objice sævior ibat.
Ecce! cruentati redeunt [3]; et, Bacchus ubi esset,
Quærenti domino, Bacchum vidisse, negârunt.
Hunc, dixêre, tamen comitem, famulumque sacrorum
Cepimus; et tradunt manibus post terga ligatis,
Sacra dei quondam Tyrrhenâ gente secutum.

Bacchus raptus. FAB. VIII.

Adspicit hunc [4] oculis Pentheus, quos ira tremendos
Fecerat; et, quànquam pœnæ vix tempora differt,
O periture, tuâque aliis documenta [5] dature

[1] *Vanum numen*, this false deity. [2] *Imperat hoc*, he commands this; he gives this order. [3] *Ecce!* (famuli) *cruentati redeunt.* [4] *Hunc, i. e. Acœten.* [5] *Documenta*, a warning.

Morte, ait, ede tuum nomen, nomenque parentum,
Et patriam, morisque novi cur sacra frequentes [1].
Ille metu vacuus [2], Nomen mihi, dixit, Acœtes;
Patria, Mæonia est; humili de plebe parentes.
Non mihi, quæ duri colerent, pater, arva juvenci,
Lanigerosve greges [3], non ulla armenta [4] reliquit.
Pauper et ipse fuit; linoque [5] solebat et hamis
Decipere, et calamo [6] salientes ducere pisces.
Ars illi sua census [7] erat. Cùm traderet artem;
Accipe, quas habeo, studii successor et hæres,
Dixit, opes; moriensque mihi nihil ille reliquit,
Præter aquas: unum hoc possum appellare paternum.
Mox ego, ne scopulis hærerem semper in îsdem,
Addidici regimen, dextrâ moderante, carinæ
Flectere; et Oleniæ sidus pluviale capellæ,
Taygetenque, Hyadasque, oculis, Arctonque, notavi,
Ventorumque domos [8], et portus puppibus aptos.
Fortè petens Delon, Diæ telluris ad oras
Applicor, et dextris adducor litora remis [9],
Doque leves saltus, udæque innitor arenæ.
Nox ubi consumta est; Aurora rubescere primùm
Cœperat, exsurgo, laticesque inferre recentes
Admoneo, monstroque viam, quæ ducat ad undas.
Ipse, quid aura mihi tumulo promittat ab alto,
Prospicio, comitesque voco, repetoque carinam.
Adsumus, en! inquit, sociorum primus Opheltes:
Utque putat, prædam deserto nactus in agro,
Virgineâ puerum ducit per litora formâ.

[1] *Frequentes*, thou celebratest. [2] *Vacuus metu*, free from fear; fearless, *or*, undaunted. [3] *Lanigeros greges*, wool-bearing flocks, *i. e.* sheep. [4] *Armenta*, herds. [5] *Lino*, with a net. [6] *Calamo*, with a reed, *i. e.* with a fishing-rod. [7] *Census*, his estate: See Census. [8] *Domos ventorum*, the houses of the winds, *i. e.* the points from which they blow. [9] *Dextris remis*, with our right-hand oars; with our starboard oars.

Ille, mero somnoque gravis, titubare[1] videtur,
Vixque sequi: specto cultum, faciemque, gradumque;
Nil ibi, quod posset credi mortale, videbam.
Et sensi, et dixi sociis, Quod numen in isto
Corpore sit, dubito; sed corpore numen in isto est.
Quisquis es, O! faveas, nostrisque laboribus adsis.
His quòque des veniam. Pro nobis mitte precari,
Dictys ait; quo non alius conscendere summas
Ocior antennas, prensoque rudente relabi.
Hoc Libys, hoc flavus, proræ tutela[2], Melanthus,
Hoc probat Alcimedon; et, qui requiemque modumque
Voce dabat remis, animorum hortator Epopeus:
Hoc omnes alii[3]. Prædæ tam cæca cupido est.
Non tamen hanc sacro violari pondere pinum[4]
Perpetiar, dixi: pars hìc mihi maxima juris[5].
Inque aditu obsisto. Furit audacissimus omni
De numero Lycabas; qui Thuscâ pulsus ab urbe
Exsilium, dirâ pœnam pro cæde, luebat.
Is mihi, dum resto, juvenili guttura pugno
Rupit: et excussum misisset in æquora; si non
Hæsissem, quàmvis amens[6], in fune retentus.

Nautæ in Delphinos conversi. FAB. IX.

IMPIA turba probant factum. Tum denique Bacchus,
Bacchus enim fuerat, veluti clamore solutus

[1] *Titubare*, to stagger. [2] *Tutela proræ*, the keeper of the helm, *i. e.* the steersman, *or*, pilot. [3] *Alii omnes* (probant) *hoc*, all the rest, *or*, the rest of the crew, *approve of* this. [4] *Pinum*, the pine, *i. e.* the ship; because made of pine wood. [5] *Hìc maxima pars juris* (est) *mihi*, here the greatest part of right *is* mine; of this ship the greatest share belongs to me. [6] *Amens*, senseless, *i. e.* stunned by the blow.

Sit sopor, aque mero redeant in pectora sensus;
Quid facitis? quis clamor? ait; quâ, dicite, nautæ,
Huc ope perveni? quò me deferre paratis?
Pone metum, Proreus, et quos contingere portus,
Ede, velis, dixit, terrâ sistēre [1] petitâ.
Naxon, ait Liber, cursus advertite vestros.
Illa mihi domus est; vobis erit hospita tellus.
Per mare, fallaces, perque omnia numina, jurant [2]
Sic fore; meque jubent pictæ dare vela carinæ [3].
Dextera Naxos erat: dextrâ mihi lintea danti [4],
Quid facis, O demens? quis te furor, inquit, Acœte,
Pro se quisque, tenet [5]? lævam pete [6]. Maxima nutu
Pars mihi significat; pars, quid velit, aure susurrat.
Obstupui; Capiatque alius moderamina [7], dixi;
Meque ministerio scelerisque artisque [8] removi.
Increpor a cunctis; totumque immurmurat agmen [9].
E quibus Æthalion, Te scilicet omnis in uno
Nostra salus posita est? ait. Et subit [10] ipse: meum-
Explet opus; Naxoque petit diversa [11] relictâ. (que

Pentheus a Bacchis discerptus. FAB. X.

Tum deus illudens [12], tanquam modò denique fraudem

[1] *Sistēre,* thou shalt be stopt, *i. e.* landed. [2] *Fallaces* (nautæ) *jurant,* the *sailors* falsely swear. [3] *Dare vela pictæ carinæ* (ventis), to give the sails of the painted ship *to the winds;* to unfurl the sails, &c. [4] *Danti lintea,* giving the sails; trimming the sails. [5] Ordo est; *Quisque, pro se, inquit mihi danti lintea dextrâ, O demens Acœte, quid facis, quis furor tenet te?* [6] *Pete lævam* (manum), seek the left *hand*; steer to the left. [7] *Moderamina,* the steerage; the direction of the ship. [8] *Ministerio scelerisque artisque,* from the execution both of this criminal act and stratagem. [9] *Agmen,* crew. [10] *Subit,* succeeds me; takes my place. [11] *Petit diversa* (loca), seeks different *places;* sails for a different place, *or,* steers in a different direction. [12] *Illudens,* feigning; practising illusion, *or,* playing upon them.

Senserit, e puppi pontum prospectat aduncâ,
Et flenti similis, Non hæc mihi litora, nautæ,
Promisistis, ait; non hæc mihi terra rogata est.
Quo merui pœnam facto? quæ gloria vestra est,
Si puerum juvenes, si multi fallitis unum?
  Jamdudum flebam. Lacrymas manus impia[1] nos-
Ridet; et impellit properantibus æquora remis. (tras
Per tibi nunc ipsum, nec enim præsentior[2] illo
Est Deus, adjuro, tam me tibi vera referre,
Quàm veri majora fide[3]. Stetit[4] æquore puppis
Haud aliter, quàm si siccum navale teneret.
Illi admirantes remorum in verbere perstant;
Velaque deducunt; geminâque ope[5] currere tentant.
Impediunt hederæ remos, nexuque recurvo
Serpunt; et gravidis distinguunt vela corymbis.
Ipse, racemiferis frontem circumdatus uvis,
Pampineis agitat velatam frondibus hastam[6].
Quem circa tigres, simulacraque inania lyncum,
Pictarumque jacent fera corpora pantherarum.
Exsiluêre viri[7]; sive hoc insania fecit,
Sive timor; primusque Medon nigrescere pinnis
Corpore depresso, et spinæ curvamina flecti
Incipit. Huic Lycabas, In quæ miracula[8], dixit,
Verteris? et lati rictus, et panda loquenti
Naris erat, squamamque cutis durata trahebat.
At Libys, obstantes[9] dum vult obvertere remos,

[1] *Impia*, the wicked; the perjured. [2] *Præsentior*, of more immediate influence; whose influence is more immediately felt, *or*, more ready to hear and grant requests. [3] *Fide veri*, than the evidence of truth. [4] *Stetit*, stood motionless. [5] *Geminâ ope*, with double aid; with the aid both of sails and oars. [6] *Hastam*; See IV. 7. [7] *Viri*, *i. e. nautæ*. [8] *In quæ miracula*, into what a monster. [9] *Obstantes*, resisting; immoveable.

In spatium resilire [1] manus breve vidit; et illas
Jam non esse manus; jam pinnas posse vocari.
Alter ad intortos cupiens dare brachia funes,
Brachia non habuit; truncoque repandus in undas
Corpore [2] desiluit: falcata novissima cauda est [3],
Qualia dividuæ sinuantur cornua Lunæ [4].
Undique dant saltus, multâque aspergine rorant;
Emerguntque iterum, redeuntque [5] sub æquora rursus,
Inque chori ludunt speciem, lascivaque jactant
Corpora, et acceptum patulis mare naribus efflant [6],
De modo viginti (tot enim ratis illa ferebat)
Restabam solus [7]; pavidum, gelidumque trementi
Corpore, vixque meum [8] firmat Deus, Excute, dicens,
Corde metum, Diamque tene. Delatus in illam
Accensis aris Baccheïa sacra frequento.
 Præbuimus longis, Pentheus, ambagibus [9] aures,
Inquit; ut ira morâ vires absumere posset.
Præcipitem famuli rapite hunc; cruciataque diris
Corpora tormentis Stygiæ demittite nocti.
 Protinus abstractus solidis Tyrrhenus Acœtes
Clauditur in tectis; et, dum crudelia jussæ
Instrumenta necis, ferrumque ignisque parantur,
Sponte suâ patuisse fores, lapsasque lacertis

[1] *Resilire*, start back; shrink. [2] *Trunco corpore*, with mutilated body, *i. e.* deprived of arms, legs, &c. [3] *Novissima cauda est falcata*, the tip, *or*, the extremity, of the tail is hooked, *i. e.* of the form of a hook. [4] *Dividuæ Lunæ*, of the crescent moon; of the moon in her first and last quarters. [5] *Redeunt*, return; dive. [6] *Efflant acceptum mare patulis naribus*, they breathe out, *or*, they spout out, the admitted sea from their wide nostrils. [7] *Solus restabam*, I alone remained (in my proper form); I alone was not transformed into a dolphin. [8] *Vix meum*, scarcely myself, *i. e.* almost distracted. [9] *Longis ambagibus*, to a tedious winding story.

Sponte suâ fama est, nullo solvente, catenas.
Perstat Echionides; nec jam jubet ire [1], sed ipse
Vadit, ubi, electus facienda ad sacra, Cithæron
Cantibus et clarâ bacchantûm voce sonabat.
Ut fremit acer equus [2], cùm bellicus ære canoro
Signa dedit tubicen, pugnæque assumit amorem:
Penthea sic ictus longis ululatibus æther
Movit; et audito clangore recanduit ira.
Monte fere medio est, cingentibus ultima silvis,
Purus ab arboribus, spectabilis undique campus [3].
Hìc oculis illum cernentem sacra profanis
Prima videt, prima est insano concita motu,
Prima suum misso violavit Penthea thyrso
Mater: Iö, geminæ, clamavit, adeste sorores.
Ille aper, in nostris errat qui maximus agris,
Ille mihi feriendus aper. Ruit omnis in unum
Turba furens. Cunctæ coëunt, cunctæque sequuntur
Jam trepidum, jam verba minùs violenta loquentem,
Jam se damnantem, jam se peccâsse fatentem.
Saucius ille tamen, Fer opem, matertera, dixit,
Autonoë: moveant animos Actæonis umbræ.
Illa, quid Actæon, nescit; dextramque precanti
Abstulit; Inöo lacerata est altera raptu.
Non habet infelix quæ matri brachia tendat:
Trunca sed ostendens disjectis corpora membris,
Adspice, mater, ait. Visis ululavit Agave;
Collaque jactavit, movitque per aëra crinem;
Avulsumque caput digitis complexa cruentis
Clamat, Iö comites, opus hæc victoria nostrum est.

[1] *Jubet* (famulos) *ire.* [2] *Acer equus,* a mettled steed, a rampant courser. [3] Ordo est; *Est campus purus ab arboribus, spectabilis undique, fere medio monte, silvis cingentibus ultima* (loca).

Non citiùs frondes autumno frigore tactas [1],
Jamque malè [2] hærentes altâ rapit arbore ventus,
Quàm sunt membra viri manibus direpta nefandis.
  Talibus exemplis monitæ nova sacra frequentant,
Thuraque dant, sanctasque colunt Ismenides aras.

METAMORPHOSEON

LIBER IV.

Dercetis in piscem, Semiramis in columbam, et Nais in piscem. FAB. I.

At [3] non Alcithoë Minyeïas Orgia censet
Accipienda Dei; sed adhuc temeraria Bacchum
Progeniem negat esse Jovis, sociasque sorores
Impietatis habet. Festum celebrare, sacerdos,
Immunes operum dominas famulasque suorum
Pectora pelle tegi, crinales solvere vittas,
Serta comis, manibus frondentes sumere thyrsos [4],
Jusserat; et sævam læsi fore numinis [5] iram
Vaticinatus erat. Parent matresque nurusque;

[1] *Tactas autumno frigore*, touched by autumnal frost; nipped by autumnal, *or*, by early, frost. [2] *Malè*, ill; loosely. [3] *At*, but; notwithstanding. In contempt of the command of Tīrĕsĭas to celebrate the orgies of Bacchus and the punishment of Pentheus for despising them, Alcĭthŏē, *q. v.* a daughter of Mĭnўas, refuses to acknowledge the divinity, and perform the sacred rites, of that god. [4] *Thyrsos* is here used for a sharp-pointed spear intwined with vine or ivy leaves, which Bacchus generally carried, and his worshippers, the Bacchanals, brandished in their hands when they were employed in celebrating his sacred rites. [5] *Læsi numinis*, of the offended deity, *i. e.* of Bacchus.

Telasque, calathosque, infectaque pensa reponunt;
Thuraque dant; Bacchumque vocant, Bromiumque, Lyæumque,
Ignigenamque, satumque iterum, solumque bimatrem.
Additur his Nyseus, indetonsusque Thyoneus,
Et cum Lenæo genialis consitor uvæ,
Nycteliusque, Eleleusque parens, et Iäcchus, et Evan;
Et quæ præterea per Graias plurima gentes
Nomina, Liber, habes: tibi enim inconsumpta[1] juventas.
Tu puer æternus, tu formosissimus alto
Conspiceris cœlo. Tibi, cùm sine cornibus adstas,
Virgineum caput est; Oriens tibi victus[2], adusque
Decolor extremo quâ tingitur India Gange.
Penthea tu, venerande, bipenniferumque Lycurgum
Sacrilegos mactas; Tyrrhenaque mittis in æquor
Corpora[3]. Tu bijugum pictis insignia frænis
Colla premis lyncum; Bacchæ Satyrique sequuntur,
Quique senex ferulâ titubantes ebrius[4] artus
Sustinet, et pando non fortiter[5] hæret asello.
Quâcunque ingrederis; clamor juvenilis, et unà
Fœmineæ voces, impulsaque tympana palmis,
Concavaque æra sonant, longoque foramine buxus.
Pacatus mitisque, rogant Ismenides, adsis;
Jussaque sacra colunt. Solæ Minyeïdes intus,
Intempestivâ turbantes festa Minervâ[6],
Aut ducunt lanas, aut stamina pollice versant,

[1] *Inconsumpta*, unfading; immortal. [2] *Oriens* (est) *victus tibi*, the East, *i. e.* India, the eastern part of Asia, has been conquered by you. [3] *Tyrrhēna corpora*, the Tuscan bodies; the bodies of the Tuscan sailors. See III. 673—686. [4] *Ebrius senex*, the drunk old man, *i. e.* Silēnus, the preceptor and companion of Bacchus. [5] *Non fortiter*, not firmly; loosely. [6] *Intempestivâ Minervâ*, by untimely Minerva; by unseasonable work, *or*, by ill-timed industry.

Aut hærent telæ, famulasque laboribus urgent.
 E quibus una levi deducens pollice filum,
Dum cessant aliæ, commentaque sacra frequentant,
Nos quòque, quas Pallas, melior Dea, detinet, inquit,
Utile opus manuum vario sermone levemus;
Perque vices aliquid, quod tempora longa[1] videri
Non sinat, in medium vacuas referamus ad aures.
 Dicta probant, primamque jubent narrare sorores.
Illa, quid e multis referat, nam plurima nôrat,
Cogitat; et dubia est, de te, Babylonia, narret,
Dercĕti, quam versâ squamis velantibus artus
Stagna Palæstini credunt celebrâsse figurâ:
An magis ut sumtis illius filia[2] pennis,
Extremos albis in turribus egerit annos.
Naïs an ut, cantu nimiùmque potentibus herbis,
Verterit in tacitos juvenilia corpora pisces,
Donec idem passa est. An, quæ poma alba ferebat,
Ut nunc nigra ferat contactu sanguinis arbor.
Hæc placet; hanc, quoniam vulgaris fabula non est,
Talibus orsa modis, lanâ sua fila sequente.

Pyramus et Thisbe. FAB. II.

PYRAMUS et Thisbe, juvenum pulcherrimus alter,
Altera, quas Oriens habuit, prælata puellis,
Contiguas tenuêre domos, ubi dicitur altam
Coctilibus muris cinxisse Semiramis urbem[3].
Notitiam primosque gradus vicinia fecit;
Tempore crevit amor: tædæ quòque jure coîssent[4],

[1] *Longa*, long, tedious, wearisome. [2] *Filia:* See Sĕmīrămis. [3] *Urbem*, a city, *i. e.* Băbȳlon: See Băbȳlōnĭa. [4] *Coîssent jure tædæ*, they would have been united by the rite of marriage; they would have been legally married: See Tæda.

Sed vetuêre patres. Quod non potuêre vetare,
Ex æquo captis ardebant mentibus ambo.
Conscius[1] omnis abest; nutu signisque loquuntur.
Quòque magis tegitur, tectus magis æstuat ignis.
 Fissus erat tenui rimâ, quam duxerat olim,
Cùm fieret, paries domui communis utrique.
Id vitium, nulli per secula longa notatum,
(Quid non sentit amor?) primi sensistis amantes[2],
Et voci fecistis iter; tutæque per illud
Murmure blanditiæ minimo[3] transire solebant.
Sæpe, ut constiterant, hinc Thisbe, Pyramus illinc,
Inque vicem fuerat captatus anhelitus oris,
Invide, dicebant, paries, quid amantibus obstas?
Quantum erat, ut sineres toto nos corpore jungi!
Aut hoc si nimium, vel ad oscula danda pateres!
Nec sumus ingrati: tibi nos debere fatemur,
Quòd datus est verbis ad amicas transitus aures.
Talia diversâ nequicquam sede[4] locuti,
Sub noctem dixêre Vale; partique dedêre
Oscula quisque suæ, non pervenientia contrà.
 Postera nocturnos Aurora removerat ignes[5],
Solque pruinosas radiis siccaverat herbas;
Ad solitum coïêre[6] locum. Tum murmure parvo
Multa priùs questi, statuunt ut nocte silenti
Fallere[7] custodes, foribusque excedere tentent;
Cùmque domo exierint, urbis quòque claustra relinquant;
Neve sit errandum[8] lato spatiantibus arvo,

[1] *Conscius*, witness; confident. [2] Ordo est; *Amantes primi sensistis id vitium notatum nulli per longa secula.* [3] *Minimo murmure*, in a very low whisper. [4] *Diversâ sede*, on the opposite side of the wall. [5] *Removerat nocturnos ignes*, had removed the nightly fires; had rendered the stars invisible. [6] (Pȳrămus et Thisbe) *coïêre.* [7] *Fallere*, to elude. [8] *Neve errandum sit* (illis), lest they should wander; lest they should miss each other.

Conveniant ad busta Nini, lateantque sub umbrâ
Arboris. Arbor ibi, niveis uberrima pomis,
Ardua morus, erat, gelido contermina fonti.
Pacta placent; et lux, tardè discedere visa,
Præcipitatur aquis, et aquis nox surgit ab îsdem.
  Callida per tenebras, versato cardine, Thisbe
Egreditur, fallitque suos; adopertaque vultum
Pervenit ad tumulum, dictâque sub arbore sedit.
Audacem faciebat amor. Venit ecce recenti
Cæde leæna, boum spumantes oblita rictus,
Depositura [1] sitim vicini fontis in undâ.
Quam procul ad Lunæ radios Babylonia Thisbe
Vidit; et obscurum trepido pede fugit in antrum.
Dumque fugit, tergo velamina lapsa relinquit.
Ut lea sæva sitim multâ compescuit undâ,
Dum redit in silvas, inventos fortè sine ipsâ [2]
Ore cruentato tenues laniavit amictus.
  Seriùs egressus vestigia vidit in alto
Pulvere certa [3] feræ, totoque expalluit [4] ore
Pyramus. Ut verò vestem quòque sanguine tinctam,
Repperit, Una duos nox, inquit, perdet amantes,
E quibus illa fuit longâ dignissima vitâ.
Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metûs qui jussi nocte venires;
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicunque sub hâc habitatis rupe, leones.
Sed timidi est optare necem. Velamina Thisbes
Tollit, et ad pactæ secum fert arboris umbram.
Utque dedit notæ lacrymas, dedit oscula vesti,

[1] *Depositura*, to quench. [2] *Ipsâ* (Thisbe). [3] *Certa*, the plain, the manifest. [4] *Expalluit*, he grew pale; a paleness spread.

Accipe nunc, inquit, nostri quòque sanguinis haustus,
Quoque erat accinctus, demittit in ilia ferrum.
Nec mora, ferventi moriens e vulnere traxit.
Ut jacuit resupinus humi, cruor emicat[1] altè;
Non aliter, quàm cùm vitiato fistula plumbo
Scinditur, et tenues stridente foramine longè
Ejaculatur aquas, atque ictibus aëra rumpit.
Arborei fœtus aspergine cædis[2] in atram
Vertuntur faciem: madefactaque sanguine radix
Puniceo tingit pendentia mora colore.

Ecce! metu nondum posito, ne fallat[3] amantem,
Illa redit; juvenemque oculis, animoque requirit;
Quantaque vitârit narrare pericula gestit[4].
Utque locum, et versam cognovit in arbore formam[5],
Sic facit incertam pomi color; hæret, an hæc sit.
Dum dubitat, tremebunda videt pulsare cruentum
Membra solum, retroque pedem tulit; oraque buxo
Pallidiora gerens, exhorruit, æquoris instar,
Quod tremit, exiguâ cùm summum stringitur aurâ.
Sed postquam remorata suos cognovit amores[6],
Percutit indignos[7] claro plangore lacertos,
Et laniata comas, amplexaque corpus amatum,
Vulnera supplevit lacrymis, fletumque cruori
Miscuit; et gelidis in vultibus oscula figens,
Pyrame, clamavit, quis te mihi casus ademit?
Pyrame, responde; tua te, carissime, Thisbe
Nominat: exaudi, vultusque attolle jacentes.
Ad nomen Thisbes oculos jam morte gravatos[8]

[1] *Emicat*, spouts up. [2] *Cædis*, of the blood. [3] *Ne fallat*, lest she should disappoint. [4] *Gestit*, longs. [5] *Versam formam*, the altered appearance. [6] *Suos amores, i. e. Pyramum.* [7] *Indignos*, undeserving; innocent. [8] *Gravatos*, weighed down.

Pyramus erexit, visâque recondidit illâ.
  Quæ postquam vestemque suam cognovit, et ense
Vidit ebur [1] vacuum; Tua te manus, inquit, amorque
Perdidit, infelix: est et mihi fortis in unum
Hoc manus. Est et amor, dabit hic in vulnera vires.
Prosequar èxtinctum; letique miserrima dicar
Causa comesque tui; quique a me morte revelli
Heu solâ poteras, poteris nec morte revelli [2].
Hoc tamen amborum verbis estote rogati,
O multùm miseri meus illiusque parentes,
Ut, quos serus [3] amor, quos hora novissima [4] junxit,
Componi tumulo non invideatis [5] eodem.
At tu, quæ ramis arbor miserabile corpus
Nunc tegis unius, mox es tectura duorum,
Signa tene [6] cædis; pullosque et luctibus aptos
Semper habe fœtus, gemini monumenta cruoris.
  Dixit: et, aptato pectus mucrone sub imum,
Incubuit ferro, quod adhuc a cæde [7] tepebat.
Vota [8] tamen tetigêre Deos, tetigêre parentes:
Nam color in pomo est, ubi permaturuit, ater;
Quodque rogis superest, unâ requiescit in urnâ.

Minyeides in vespertiliones. FAB. X.

Finis erat dictis [9]; et adhuc Minyeïa proles [10]
Urget opus, spernitque Deum [11], festumque profanat;

[1] *Ebur,* the ivory; the ivory scabbard. [2] Ordo est; Tu*que, qui, heu, poteras revelli a me solâ morte, nec poteris revelli* (a me) *morte.* [3] *Serus,* late; long cherished. [4] *Novissima hora* (vitæ). [5] *Non invideatis,* do not envy; do not, from a malignant desire to thwart our inclinations, forbid. [6] *Tene,* keep; retain. [7] *Cæde* (Pyrami). [8] *Vota,* their wishes; their prayers. [9] *Finis erat dictis* (Alcithoës), there was an end to the words *of Alcithoë, i. e.* Alcithoë ceased to speak. [10] *Minyeïa proles,* the Minyeian offspring, *i. e.* Alcĭthŏē, Leucĭppē, and Leucŏnŏē, the daughters of Mĭnȳas. [11] *Deum, i. e. Bacchum.*

Tympana cùm subitò non âpparentia[1] raucis
Obstrepuêre sonis; et adunco tibia cornu, [que;
Tinnulaque æra[2] sonant. Redolent myrrhæque, croci-
Resque fide major[3], cœpêre virescere telæ,
Inque hederæ faciem pendens frondescere vestis[4].
Pars abit in vites; et quæ modò fila fuerunt,
Palmite mutantur; de stamine pampinus exit[5];
Purpura fulgorem pictis accommodat uvis.
Jamque dies exactus erat, tempusque subibat,
Quod tu nec tenebras, nec possis dicere lucem;
Sed cum luce tamen dubiæ confinia noctis[6].
Tecta repentè quati, pinguesque[7] ardere videntur
Lampades, et rutilis collucere ignibus ædes;
Falsaque sævarum simulacra[8] ululare ferarum.
Fumida jamdudum latitant per tecta sorores;
Diversæque locis ignes ac lumina vitant.
Dumque petunt latebras, parvos[9] membrana per ar-
Porrigitur, tenuique inducit brachia pennâ[10]. [tus
Nec, quâ perdiderint veterem ratione figuram
Scire sinunt tenebræ. Non illas pluma levavit:
Sustinuêre tamen se perlucentibus alis.
Conatæque loqui, minimam pro corpore[11] vocem
Emittunt; peraguntque leves stridore querelas;
Tectaque, non silvas, celebrant; lucemque perosæ

[1] *Tympana non apparentia*, timbrels not appearing; unseen, *or*, invisible, timbrels. [2] *Tinnula æra*, tinkling brass, *i. e.* brazen cymbals. [3] *Major fide*, greater than belief, *i. e.* surpassing belief, *or*, credibility. [4] *Vestis*, the cloth. [5] *Exit*, goes out; shoots from. [6] *Confinia dubiæ noctis cum luce*, the confines of doubtful night with light; the undetermined boundary between night and day. [7] *Pingues*, oily. [8] *Falsa simulacra*, unreal, imaginary, forms. [9] *Parvos*, their small; their diminished. [10] *Tenui pennâ*, with slender wings. [11] *Pro corpore*, in proportion to their body.

Nocte volant, seroque trahunt a vespere nomen [1].

Ino et Melicerta in Deos marinos. FAB. XI.

Tum verò totis Bacchi memorabile Thebis
Numen erat, magnasque novi matertera [2] vires
Narrat ubique Dei; de totque sororibus [3] expers
Una doloris erat, nisi quem fecêre sorores [4].
Adspicit hanc, natis thalamoque Athamantis habentem
Sublimes animos, et alumno numine, Juno;
Nec tulit; et secum [5], Potuit de pellice natus
Vertere Mæonios, pelagoque immergere, nautas [6],
Et laceranda suæ nati [7] dare viscera matri,
Et triplices operire novis Minyeïdas alis;
Nil poterit Juno, nisi inultos flere dolores?
Idque mihi satis est? hæc una potentia nostra est?
Ipse [8] docet, quid agam; fas est et ab hoste doceri.
Quidque furor valeat, Pentheâ cæde satìsque
Ac supèr ostendit. Cur non stimuletur, eatque
Per cognata suis exempla furoribus Ino?
  Est via declivis funestâ nubila taxo [9];
Ducit ad infernas per muta silentia sedes.
Styx nebulas exhalat iners [10]; umbræque recentes

[1] *Trahunt nomen a sero vespere*, derive their name from the late evening-star. On account of bats being seen chiefly in the twilight, they were by the Romans called *Vespertiliones*, from *Vesper*, the Evening, or the Evening Star, *i. e.* the Planet Venus. [2] *Matertera*, *i. e. Ino.* [3] *Sororibus:* See Sĕmĕlē, Agāvē, and Autŏnŏē. [4] *Sorores fecêre*, her sisters made; the calamities of her sisters occasioned. [5] (Dixit hæc) *secum.* [6] *Vertere Mæonios nautas* (in Delphinos), to turn, *or*, to transform, the Tuscan sailors *into Dolphins:* See III. 671. [7] *Nati*, *i. e. Pentheos:* See III. 712. [8] *Ipse* (Bacchus). [9] *Nubila funestâ taxo*, dark, *or*, shaded, with the baneful yew-tree. The ancients were firmly persuaded, that the juice of the yew-tree was a strong poison, and that its shade was injurious to health; both of which have been denied by several modern philosophers. [10] *Iners*, sluggish.

Descendunt illàc, simulacraque functa sepulchris.
Pallor Hiemsque tenent latè loca senta; novique [1],
Quà sit iter, Manes, Stygiam quod ducit ad urbem,
Ignorant, ubi [2] sit nigri fera regia Ditis.
Mille capax aditus, et apertas undique portas
Urbs habet. Utque fretum de totâ flumina terrâ,
Sic omnes animas locus accipit ille; nec ulli
Exiguus populo [3] est, turbamve accedere sentit [4].
Errant exsangues sine corpore et ossibus umbræ;
Parsque forum celebrant, pars imi tecta tyranni [5],
Pars alias artes, antiquæ imitamina vitæ [6].
Sustinet ire illùc, cœlesti sede relictâ,
Tantum odiis iræque dabat, Saturnia Juno.
Quò simul intravit, sacroque a corpore pressum
Ingemuit limen, tria Cerberus extulit ora,
Et tres latratus simul edidit. Illa sorores
Nocte vocat genitas [7], grave et implacabile numen.
Carceris ante fores clausas adamante sedebant;
Deque suis atros pectebant crinibus angues.
Quam simul agnôrunt inter caliginis umbras,
Surrexêre Deæ [8]: sedes Scelerata vocatur.
Viscera præbebat Tityos lanianda, novemque
Jugeribus distentus erat. Tibi, Tantale, nullæ
Deprenduntur aquæ: quæque imminet, effugit arbos.
Aut petis [9], aut urges ruiturum, Sisyphe, saxum.
Volvitur Ixion, et se sequiturque fugitque.
Molirique suis letum patruelibus ausæ,

[1] *Novi*, the new made. [2] *Ubi*, where; in what place. [3] *Ulli populo*, for any people, *i. e.* for any number of people. [4] *Sentitve turbam accedere*, nor feels the crowd increase; nor is sensible of addition to the multitude. [5] *Imi tyranni*, of the lowest king; of the infernal king, *i. e.* of Pluto. [6] *Antiquæ vitæ*, of their former life; of their life when on earth. [7] *Sorores genitas nocte*, the Sisters sprung from night; the night-born Sisters, *i. e.* the Furies: See Erinnys. [8] *Deæ*, *i. e. Erinnyes.* [9] *Petis*, thou seekest; thou pursuest.

Assiduæ repetunt, quas perdant, Belides undas.
Quos omnes acie postquam Saturnia torvâ
Vidit, et, ante omnes, Ixiona; rursus ab[1] illo
Sisyphon adspiciens, Cur hic e fratribus[2], inquit,
Perpetuas patitur pœnas? Athamanta superbum
Regia dives habet, qui me cum conjuge semper
Sprevit; et exponit causas odiique viæque;
Quidque velit. Quod vellet, erat, ne regia Cadmi
Staret; et in facinus traherent Athamanta sorores[3].
Imperium, promissa, preces confundit in unum;
Sollicitatque Deas. Sic hæc Junone locutâ,
Tisiphone canos, ut erat turbata, capillos
Movit, et obstantes rejecit ab ore colūbras.
Atque ita, Non longis opus est ambagibus, infit;
Facta puta, quæcunque jubes; inamabile regnum
Desere; teque refer cœli melioris[4] ad auras.
  Læta redit Juno; quam cœlum intrare parantem
Roratis lustravit aquis Thaumantias Iris.
Nec mora; Tisiphone madefactam sanguine sumit
Importuna facem, fluidoque cruore rubentem
Induitur pallam, tortoque incingitur angue,
Egrediturque domo. Luctus comitantur euntem,
Et Pavor, et Terror, trepidoque Insania vultu.
Limine constiterat; postes tremuisse feruntur
Æolii, pallorque fores infecit acernas,
Solque locum fugit. Monstris exterrita conjux,
Territus est Athamas; tectoque exire parabant.
Obstitit infelix[5], aditumque obsedit, Erinnys;

[1] *Ab*, from; after. [2] *Fratribus*, *i. e. Sisypho et Athamante.* [3] *Sorores*, the Sisters, *i. e.* the Furies. [4] *Melioris cœli*, of a better sky; of a purer, *or*, of a more wholesome, atmosphere. [5] *Infelix*, unhappy; producing unhappy effects, *i. e.* pernicious.

Nexaque vipereis distendens brachia nodis,
Cæsariem excussit: motæ sonuêre colubræ.
Parsque jacens humeris, pars circum tempora lapsæ
Sibila dant, saniemque vomunt, linguasque coruscant.
Inde duos mediis abrumpit crinibus angues,
Pestiferâque manu raptos immisit. At illi
Inöosque sinus Athamanteosque pererrant,
Inspirantque graves animas: nec vulnera membris
Ulla ferunt; mens est, quæ diros sentiat ictus.
Attulerat secum liquidi quòque monstra[1] veneni,
Oris Cerberei spumas, et virus Echidnæ,
Erroresque vagos, cæcæque oblivia mentis,
Et scelus, et lacrymas, rabiemque, et cædis amorem;
Omnia trita simul: quæ sanguine mixta recenti
Coxerat ære cavo, viridi versata cicutâ.
Dumque pavent illi; vertit furiale venenum
Pectus in amborum, præcordiaque intima movit.
Tum face jactatâ per eundem sæpius orbem,
Consequitur motos velociter ignibus ignes.
Sic victrix, jussique potens, ad inania magni
Regna[2] redit Ditis, sumtumque recingitur anguem.
 Protinus Æolides mediâ furibundus in aulâ
Clamat, Iö, comites, his retia tendite silvis;
Hìc modò cum geminâ visa est mihi prole[3] leæna.
Utque feræ, sequitur vestigia conjugis amens,
Deque sinu matris ridentem parva Learchum
Brachia tendentem rapit[4], et bis terque per auras
More rotat fundæ: rigidoque infantia saxo

[1] (Tisiphone) *quòque attulerat monstra, Tīsĭphŏnē* had likewise brought a monstrous, *or*, a horrible, compound. [2] *Inania regna*, the empty, *or*, the shadowy, realms; because inhabited by shades, or unembodied spirits. [3] *Geminâ prole*, a double offspring, *i. e.* two young. [4] (Athamas) *rapit.*

Discutit ossa ferox. Tum denique concita mater,
Seu dolor hoc fecit, seu sparsi causa veneni,
Exululat, passisque fugit malè sana capillis.
Teque ferens parvum nudis, Melicerta, lacertis,
Evoë, Bacche, sonat. Bacchi sub nomine Juno
Risit; et, Hos usus præstet tibi, dixit, alumnus.
Imminet æquoribus scopulus: pars ima cavatur
Fluctibus, et tectas defendit ab imbribus undas;
Summa riget, frontemque in apertum porrigit æquor.
Occupat hunc, vires insania fecerat, Ino;
Seque super pontum, nullo tardata timore,
Mittit, onusque suum [1]: percussa recanduit unda.
At Venus immeritæ neptis [2] miserata labores,
Sic patruo [3] blandita suo est: O numen aquarum,
Proxima cui cœlo cessit, Neptune, potestas,
Magna quidem posco; sed tu miserere meorum,
Jactari quos cernis in Iönio immenso,
Et Dîs adde tuis: Aliqua et mihi gratia ponto est.
Si tamen in dio quondam concreta profundo
Spuma fui, Graiumque manet mihi nomen [4] ab illâ.
Annuit oranti [5] Neptunus; et abstulit illis,
Quod mortale fuit, majestatemque verendam
Imposuit, nomenque simul faciemque novavit;
Leucothoëque Deum cum matre Palæmona dixit.

[1] *Suum onus, i. e. Melicertam.* [2] *Neptis*, her grand-daughter; Ino was a daughter of Hērmĭŏnē, the daughter of Mars and Venus. [3] *Patruo,* her uncle, *i. e.* Neptūnus. According to this relationship, Venus was the daughter of Jupiter and Diōnē, which is not easily reconciled with her having sprung from the foam of the sea, as mentioned a few lines below. [4] *Graium nomen,* my Greek name, *i. e.* Aphrŏdītē, from *aphros* (ἀφρος), foam. [5] *Annuit oranti* (Veneri), granted to *Venus* entreating; nodded assent to her request.

Inûs comites in saxa et aves. FAB. XII.

SIDONIÆ comites, quantum valuêre[1], secutæ
Signa pedum, primo vidêre novissima saxo[2]:
Nec dubium de morte ratæ, Cadmeïda palmis
Deplanxêre domum, scissæ cum veste capillos.
Utque parum justæ nimiumque in pellice sævæ
Invidiam fecêre Deæ[3]. Convicia Juno
Non tulit: et, Faciam vos ipsas maxima, dixit,
Sævitiæ monumenta meæ: res dicta secuta est[4].
Nam quæ[5] præcipuè fuerat pia, Persequar, inquit,
In freta reginam; saltumque datura, moveri
Haud usquam potuit; scopuloque affixa cohæsit.
Altera, dum solito tentat plangore ferire
Pectora, tentatos sentit riguisse lacertos.
Illa, manus ut fortè tetenderat in maris undas,
Saxea facta manus in easdem porrigit undas[6]:
Hujus, ut arreptum laniabat vertice crinem,
Duratos subitò digitos in crine videres.
Quo quæque in gestu deprenditur, hæsit in illo.
Pars volŭcres factæ; quæ nunc quòque gurgite in illo
Æquora destringunt summis Ismenides alis.

Cadmus et Hermione in dracones. FAB. XIII.

NESCIT Agenorides natam[7] parvumque nepotem[8]

[1] *Quantum valuêre*, as far as they could. [2] *Primo saxo*, on the brink of a rock; on the edge of a precipice. [3] *Deæ*, *i. e Junoni.* [4] *Res secuta est dicta*, execution followed her words. [5] *Nam* (comes) *quæ*. [6] Ordo est; *Illa, ut fortè tetenderat manus in undas maris, facta saxea porrigit manus in easdem undas.* [7] *Natam*, *i. e. Ino.* [8] *Nepotem*, *i. e. Melicertam.*

Æquoris esse Deos. Luctu serieque malorum
Victus, et ostentis, quæ plurima viderat, exit
Conditor urbe suâ [1]: tanquam fortuna locorum,
Non sua se premeret, longisque erratibus actus
Contigit Illyricos profugâ cum conjuge fines.
Jamque malis annisque graves, dum prima retractant
Fata domûs, releguntque suos sermone labores,
Num sacer ille meâ trajectus cuspide serpens,
Cadmus ait, fuerit, tum, cùm Sidone profectus
Vipereos sparsi per humum, nova semina, dentes?
Quem si cura Deûm tam certâ vindicat irâ,
Ipse, precor, serpens in longam porrigar alvum.
Dixit: et, ut serpens, in longam tenditur alvum;
Duratæque cuti squamas increscere sentit,
Nigraque cæruleis variari corpora guttis [2]:
In pectusque cadit pronus; commissaque in unum
Paullatim tereti sinuantur acumine [3] crura.
Brachia jam restant; quæ restant, brachia tendit,
Et lacrymis per adhuc humana fluentibus ora,
Accede, O conjux, accede, miserrima, dixit: [que
Dumque aliquid superest de me; me tange, manum-
Accipe, dum manus est; dum non totum occupat anguis.
  Ille quidem vult plura loqui; sed lingua repentè
In partes est fissa duas. Nec verba volenti
Sufficiunt [4]; quotiesque aliquos parat edere questus,
Sibilat: Hanc illi vocem Natura relinquit.
Nuda manu feriens exclamat pectora conjux,
Cadme, mane; teque his, infelix, exue monstris.

[1] *Suâ urbe*, from his own city, *i. e.* from Thēbæ. [2] *Cæruleis guttis*, with green spots. [3] *Tereti acumine*, a rounded point. [4] *Nec verba sufficiunt* (Cadmo) *volenti.*

Cadme, quid hoc? ubi pes? ubi sunt humerique manusque,
Et color, et facies, et, dum loquor, omnia? cur non
Me quòque, Cœlestes [1], in eandem vertitis anguem?
Dixerat. Ille suæ lambebat conjugis ora;
Inque sinus caros, veluti cognosceret, ibat;
Et dabat amplexus; assuetaque colla petebat.
Quisquis adest (aderant comites) terretur: at illa
Lubrica permulcet cristati colla draconis [2],
Et subitò duo sunt; junctoque volumine [3] serpunt;
Donec in appositi [4] nemoris subiêre latĕbras.
Nunc quòque nec fugiunt hominem, nec vulnere lædunt:
Quidque priùs fuerint, placidi meminêre dracones [5].

Serpentes e sanguine Medusæ procreati. FAB. XIV.

Sed tamen ambobus versæ solatia formæ
Magna nepos [6] fuerat, quem debellata colebat
India, quem positis celebrabat Achaïa templis [7].
Solus Abantiades, ab origine [8] cretus eâdem,

[1] *Cœlestes*, celestial powers. [2] Ordo est; *Illa (i. e. Hermione) permulcet lubrica colla cristati draconis.* [3] *Juncto volumine*, entwined round each other. [4] *Appositi*, hard by, adjacent, neighbouring. [5] *Dracones*, dragons; they have four feet, a cylindrical tail, and two membranaceous wings, with which they can fly a little. There are only two species of Dragons, and both are quite harmless. But *Serpens*, *Anguis*, and *Draco*, are often used by the Latin Poets as synonymous appellations: See Serpens. [6] *Nepos, i. e. Bacchus.* [7] Ordo est; *Sed tamen nepos, quem debellata India colebat, quem Achaïa celebrabat positis templis, fuerat magna solatia versæ formæ ambobus.* [8] *Origine, i. e.* both descended from Jūpĭter. For Bēlus, the father of Abas, and grand-father of Acrĭsĭus, was a son of Jūpĭter, and Bacchus was also a son of that god.

Acrisius superest, qui mœnibus arceat urbis
Argolicæ; contraque Deum ferat arma; genusque
Non putet esse Jovis. Neque enim Jovis esse putabat
Persea, quem pluvio Danaë conceperat auro[1].
Mox tamen Acrisium, (tanta est præsentia veri)
Tam violâsse Deum, quàm non agnôsse nepotem,
Pœnitet. Impositus jam cœlo est alter[2]; at alter[3]
Viperei referens spolium memorabile monstri[4]
Aëra carpebat tenerum stridentibus alis.
Cùmque super Libycas victor penderet[5] arenas;
Gorgonei capitis guttæ cecidêre cruentæ;
Quas humus exceptas varios animavit in angues;
Unde frequens illa est infestaque terra colubris.

Atlas in montem. FAB. XV.

Inde per immensum[6] ventis discordibus actus
Nunc huc, nunc illuc, exemplo nubis aquosæ,
Fertur; et ex alto seductas æthere longè
Despectat terras; totumque supervolat orbem.
Ter gelidas Arctos, ter Cancri brachia vidit:
Sæpe sub occasus, sæpe est ablatus in ortus.
Jamque cadente die veritus se credere nocti
Constitit Hesperio, regnis Atlantis, in orbe;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Auroræ, currus Aurora[7] diurnos.
Hìc hominum cunctos ingenti corpore præstans

[1] Ordo est; *Quem Danaë conceperat pluvio auro* (by showery gold, *i. e.* by a shower of gold) *esse* (genus) *Jovis.* [2] *Alter*, the one, *i. e.* Bacchus. [3] *Alter*, the other, *i. e.* Perseus. [4] *Viperei monstri*, *i. e. Medusæ.* [5] *Penderet*, was hanging, *or*, was suspended (*i. e.* was flying), over. [6] *Immensum* (aëra). [7] *Aurora* (evocet).

Iapetionides Atlas fuit. Ultima tellus [1]
Rege sub hoc et pontus [2] erat, qui Solis anhelis
Æquora subdit equis, et fessos excipit axes.
Mille greges illi, totidemque armenta per herbas
Errabant; et humum vicinia nulla premebant.
Arboreæ frondes auro radiante virentes
Ex auro ramos, ex auro poma tegebant.
Hospes, ait Perseus illi, seu gloria tangit
Te generis magni, generis mihi Jupiter auctor;
Sive es mirator rerum, mirabere nostras.
Hospitium requiemque peto. Memor ille vetustæ
Sortis erat, Themis hanc dederat Parnasia sortem,
Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor, et hunc prædæ titulum Jove natus [3] habebit.
Id metuens, solidis pomaria clauserat Atlas
Mœnibus, et vasto dederat servanda draconi;
Arcebatque suis externos finibus omnes.
Huic quòque, Vade procul, ne longè gloria rerum,
Quas mentiris, ait, longè tibi Jupiter absit.
Vimque minis addit; foribusque expellere tentat
Cunctantem, et placidis miscentem fortia dictis.
Viribus inferior, quis enim par esset Atlanti
Viribus? At quoniam parvi tibi gratia nostra est,
Accipe munus, ait: lævâque a parte Medusæ
Ipse retroversus squallentia prodidit ora.
Quantus erat, mons factus Atlas. Jam barba comæque
In silvas abeunt; juga sunt humerique manusque.
Quod caput antè fuit, summo est in monte cacumen;
Ossa lapis fiunt. Tum partes auctus in omnes
Crevit in immensum, sic Dî statuistis, et omne

[1] *Ultima tellus*, the most distant land, *i. e.* Maurītānĭa, and the western coast of Africa. [2] *Pontus*, sea, *i. e.* Mărĕ Atlāntĭcum, the *Atlantic Ocean*. [3] *Natus Jove*, *i. e.* *Hercules*.

Cum tot sideribus cœlum requievit in illo.

Andromeda a Perseo liberata, et virgæ in coralia.

FAB. XVI.

Clauserat Hippotades æterno [1] carcere ventos;
Admonitorque operum [2] cœlo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumtis
Parte ab utrâque pedes, teloque accingitur unco [3],
Et liquidum motis talaribus aëra findit.
Gentibus innumeris circùmque infràque relictis,
Æthiopum populos, Cepheïa, conspicit, arva.
Illìc immeritam maternæ pendere linguæ
Andromedam pœnas immitis jusserat Ammon.
Quam simul ad duras religatam brachia cautes
Vidit Abantiades; nisi quòd levis aura capillos
Moverat, et trepido manabant lumina fletu,
Marmoreum ratus esset opus [4]. Trahit inscius ignes [5];
Et stupet; et, visæ correptus imagine formæ,
Pæne suas quatere est oblitus in aëre pennas.
Ut stetit [6], O! dixit, non istis digna catenis,
Sed quibus inter se cupidi junguntur amantes,
Pande requirenti [7] nomen terræque tuumque,
Et cur vincla geras. Primò silet illa; nec audet

[1] *Æterno*, eternal, everlasting; strong beyond the possibility of being broken, and durable beyond the possibility of decay. [2] *Admonitor operum*, the admonisher of works; which in the morning reminds men of the time for beginning to work. [3] *Unco telo*, with his curved weapon; with his falchion. [4] *Marmoreum opus*, marble work; sculptured marble. [5] *Trahit ignes*, he catches fire; he is inflamed, *or*, he falls pássionately in love. [6] *Ut stetit*, as soon as he stood (on the ground); as soon as he alighted. [7] *Pande* (mihi) *requirenti*.

Appellare virum virgo; manibusque modestos
Celâsset vultus, si non religata fuisset.
Lumina, quod potuit, lacrymis implevit obortis.
  Sæpius instanti, sua ne delicta fateri
Nolle videretur, nomen terræque suumque,
Quantaque maternæ fuerit fiducia formæ[1],
Indicat[2]. Et, nondum memoratis omnibus, unda
Insonuit; veniensque immenso bellua ponto
Eminet[3]; et latum sub pectore possidet æquor[4].
Conclamat virgo; genitor lugubris, et amens
Mater adest; ambo miseri, sed justiùs illa.
Nec secum auxilium, sed dignos tempore fletus,
Plangoremque ferunt, vinctoque in corpore adhærent.
Cùm sic hospes[5] ait: Lacrymarum longa manere [est.
Tempora vos poterunt; ad opem brevis hora ferendam
Hanc ego si peterem[6] Perseus Jove natus, et illâ
Quam clausam implevit fœcundo Jupiter auro,
Gorgonis anguicomæ Perseus superator, et alis
Æthereas ausus jactatis ire per auras,
Præferrer cunctis certè gener. Addere tantis
Dotibus et meritum[7], faveant modò numina, tento.
Ut mea sit, servata meâ virtute, paciscor.
Accipiunt legem[8], quis enim dubitaret? et orant,
Promittuntque super regnum dotale[9] parentes.

[1] *Fiducia maternæ formæ*, the confidence of her mother's beauty; the confidence her mother had in her beauty: See Andrŏmĕda. [2] Ordo est; (Andromeda) *indicat* (Persei) *sæpius instanti.* [3] *Eminet*, rises up. [4] *Latum æquor*, the broad sea; the sea to a great extent. [5] *Hospes, i. e. Perseus.* [6] *Peterem hanc, i. e. Andromedan* (in connubium). [7] *Meritum*, merit, *i. e.* the deliverance of Andromeda. [8] *Legem*, the proposal. [9] *Dotale regnum*, their kingdom as her dowry.

Ecce! velut navis, præfixo concita rostro,
Sulcat aquas, juvenum sudantibus acta lacertis;
Sic fera, dimotis impulsu pectoris undis,
Tantum aberat scopulis, quantum Balearica torto
Funda potest plumbo medii transmittere cœli:
Cùm subitò juvenis, pedibus tellure repulsâ,
Arduus in nubes abiit. Ut in æquore summo
Umbra viri visa est, visam fera sævit in umbram.
Utque Jovis præceps[1], vacuo cùm vidit in arvo
Præbentem Phœbo liventia terga draconem,
Occupat aversum[2]; neu sæva retorqueat ora,
Squamigeris avidos figit cervicibus ungues:
Sic celeri fissum præceps per inane volatu
Terga feræ pressit[3]; dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.
Vulnere læsa gravi modò se sublimis in auras
Attollit; modò subdit aquis; modò more ferocis
Versat apri, quem turba canum circumsona terret.
Ille avidos morsus velocibus effugit alis:
Quâque patent, nunc terga cavis supèr obsita conchis,
Nunc laterum costas, nunc quâ tenuissima cauda
Desinit in piscem, falcato verberat ense.
Bellua puniceo mixtos cum sanguine fluctus
Ore vomit: maduêre graves aspergine pennæ.
Nec bibulis ultrà Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus[4] exit aquis, operitur ab æquore moto.
Nixus eo, rupisque tenens juga prima sinistrâ,
Ter quater exegit repetita per ilia ferrum.

[1] *Præceps Jovis, i. e. Aquila.* [2] *Aversum*, behind. [3] *Pressit terga*, pressed the back; came down upon the back. [4] *Stantibus*, standing still, *or*, motionless; smooth.

Litora cum plausu clamor superasque Deorum
Implevêre domus: gaudent, generumque salutant.
Auxiliumque domûs servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.
Ipse manus haustâ victrices abluit undâ,
Anguiferumque caput durâ ne lædat arenâ,
Mollit humum foliis, natasque sub æquore virgas
Sternit, et imponit Phorcynidos ora Medusæ.
Virga recens, bibulâque etiamnum viva medullâ[1]
Vim rapuit monstri, tactuque induruit hujus,
Percepitque novum ramis et fronde rigorem.
At pelagi Nymphæ factum mirabile tentant
Pluribus in virgis, et idem contingere gaudent;
Seminaque ex illis iterant jactata per undas.
Nunc quòque curaliis eadem natura remansit,
Duritiem tacto capiant ut ab aëre; quodque
Vimen in æquore erat, fiat super æquora saxum.

Medusæ crines in serpentes. FAB. XVII.

Dîs tribus ille[2] focos totidem de cespite ponit;
Lævum Mercurio, dextrum tibi, bellica virgo[3],
Ara Jovis media est; mactatur vacca Minervæ,
Alipedi[4] vitulus, taurus tibi, summe Deorum.
Protinus Andromedan et tanti præmia facti
Indotata[5] rapit. Tædas Hymenæus Amorque
Præcutiunt; largis satiantur odoribus ignes;

[1] *Bibulâ medullâ,* soaking, *or,* spungy, pith. [2] *Ille, i. e. Perseus.* [3] *Virgo, i. e. Minerva.* [4] *Alipedi* (Mercurio), in allusion to his *talaria,* winged sandals. [5] *Indotata præmia,* the undowried reward, *i. e.* Andromeda without a portion, *or,* dowry.

Sertaque dependent tectis; lotique, lyræque,
Tibiaque, et cantus, animi felicia læti
Argumenta, sonant. Reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu
Cepheni proceres ineunt convivia regis.
Postquam epulis functi generosi munere Bacchi
Diffudêre animos: cultusque habitusque locorum
Quærit Abantiades; quærenti protinus unus
Narrat Lyncides, moresque, habitusque virorum.
Quæ simul edocuit, Nunc, O fortissime, dixit,
Fare, precor, Perseu, quantâ virtute, quibusque
Artibus abstuleris crinita draconibus ora.
  Narrat Agenorides, gelido sub Atlante jacentem
Esse locum, solidæ tutum munimine molis:
Cujus in introitu geminas habitâsse sorores
Phorcydas, unius partitas luminis [1] usum:
Id se solerti furtim, dum traditur, astu
Suppositâ cepisse manu; perque abdita [2] longè,
Deviaque, et silvis horrentia saxa fragosis
Gorgoneas tetigisse domos; passimque per agros,
Perque vias vidisse hominum simulacra ferarumque,
In silicem ex ipsis visâ conversa Medusâ:
Se tamen horrendæ clypei, quod læva gerebat,
Ære repercusso formam adspexisse Medusæ:
Dumque gravis somnus colubrasque ipsamque tenebat,
Eripuisse caput collo; pennisque fugacem
Pegason, et fratrem matris de sanguine natos.
Addidit et longi non falsa pericula cursûs:
Quæ freta, quas terras sub se vidisset ab alto,
Et quæ jactatis tetigisset sidera pennis.
Ante exspectatum tacuit tamen. Excipit unus

[1] *Unius luminis,* of one light; of one eye. [2] *Abdita* (loca).

E numero procerum, quærens, cur sola sororum
Gesserit alternis immixtos crinibus angues.
Hospes ait, Quoniam scitaris digna relatu,
Accipe[1] quæsiti causam. Clarissima formâ,
Multorumque fuit spes invidiosa procorum
Illa, nec in totâ conspectior ulla capillis
Pars fuit: inveni, qui se vidisse referret[2].
Hanc pelagi rector[3] templo vitiâsse Minervæ
Dicitur. Aversa est, et castos ægide vultus
Nata Jovis[4] texit: neve hoc impune fuisset;
Gorgoneum turpes crinem mutavit in hydros.
Nunc quòque, ut attonitos formidine terreat hostes,
Pectore in adverso, quos fecit, sustinet angues.

METAMORPHOSEON

LIBER V.

Caput Gorgonis homines in saxa convertens. FAB. I.

DUMQUE ea Cephenûm[5] medio Danaëius heros
Agmine[6] commemorat; fremitu regalia turbæ
Atria complentur; nec conjugialia festa
Qui canat, est clamor; sed qui fera nunciet arma.
Inque repentinos convivia versa tumultus
Assimilare freto possis, quod sæva quietum
Ventorum rabies motis exasperat undis.

[1] *Accipe,* take, *or,* receive; hear. [2] Ordo est; *Inveni* (hominem) *qui referret se vidisse* (Mĕdūsam). [3] *Rector pelagi, i. e. Nĕptūnus.* [4] *Nata Jovis,* the daughter of Jupĭter, *i. e.* Minerva. [5] *Cēphēnûm, i. e. Cēphēnōrum* (procerum), of the *nobles* of Cēpheus; of the Ethiopian nobles. [6] *Medio agmine,* in the midst of the assembly.

Primus in his Phineus, belli temerarius auctor,
Fraxineam quatiens æratæ cuspidis hastam,
En! ait, en! adsum præreptæ conjugis ultor.
Nec mihi te pennæ, nec falsum versus in aurum [1]
Jupiter, eripient. Conanti mittere Cepheus,
Quid facis? exclamat [2]; quæ te, germane, furentem
Mens agit in facinus? meritisne hæc gratia [3] tantis
Redditur? hâc vitam servatæ dote rependis?
Quam tibi non Perseus, verum si quæris, ademit,
Sed grave Nereïdum numen [4], sed corniger Ammon,
Sed quæ visceribus veniebat bellua ponti [5]
Exsaturanda meis [6]. Illo tibi tempore rapta est,
Quo peritura fuit: nisi si, crudelis, id ipsum
Exigis, ut pereat; luctuque levabere [7] nostro.
Scilicet haud satìs est, quòd, te spectante, revincta est;
Et nullam quòd opem patruus sponsusve tulisti?
Insuper, a quoquam quòd sit servata, dolebis;
Præmiaque eripies? quæ, si tibi magna videntur,
Ex illis scopulis, ubi erant affixa [8], petîsses.
Nunc sine [9], qui petiit, per quem non orba [10] senectus,
Ferre [11], quod et meritis et voce [12] est pactus; eumque
Non tibi, sed certæ prælatum intellige morti.
Ille nihil [13] contrà: sed et hunc [14] et Persea vultu

[1] *Falsum aurum*, deceitful, *or*, unreal, gold: See Pērseus. [2] Ordo est; *Cepheus exclamat* (Phīnei) *conanti mittere* (hastam). [3] *Gratia*, reward; requital. [4] *Grave numen*, the enraged power. [5] *Bellua ponti*, the monster of the sea; the sea-monster to which Andrŏmĕda was exposed. It was killed by Pērseus. [6] *Meis visceribus*, with my bowels, *i. e.* with my daughter Andrŏmĕda. [7] *Levabere*, thou wilt be lightened (of thy grief); thy grief will be alleviated. [8] *Ubi* (præmia) *affixa erant*, where *the prize*, *i. e.* *Andrŏmĕda*, was affixed; to which the prize was chained. [9] *Sine* (Pērsĕa). [10] *Orba*, childless. [11] *Ferre*, to carry off; to receive. [12] *Voce*, by promise, *or*, by agreement. [13] *Ille* (Phineus respondet) *nihil*. [14] *Hunc* (Cēphĕa).

Alterno spectans, petat hunc, ignorat, an illum.
Cunctatusque brevi, contortam viribus hastam,
Quantas ira dabat, nequicquam in Persea misit.
Ut stetit illa toro, stratis tum denique Perseus
Exsiluit; teloque ferox inimica remisso
Pectora rupisset, nisi post altaria Phineus
Isset; et, indignum! scelerato profuit ara.
Fronte tamen Rhœti non irrita cuspis adhæsit;
Qui postquam cecidit, ferrumque ex osse revulsum est,
Palpitat, et positas aspergit sanguine mensas.
  Tum verò indomitas ardescit vulgus in iras;
Telaque conjiciunt: et sunt, qui Cephea dicant
Cum genero debere mori. Sed limine tecti
Exierat Cepheus, testatus jusque, fidemque,
Hospitiique Deos, ea, se prohibente, moveri.
Bellica Pallas adest; et protegit ægide fratrem [1],
Datque animos. Erat Indus Athis, quem flumine
Edita Limnate vitreis peperisse sub antris [Gange
Creditur, egregius formâ; quam divite cultu
Augebat, bis adhuc octonis integer [2] annis,
Indutus chlamydem Tyriam, quam limbus obibat
Aureus; ornabant aurata monilia collum,
Et madidos myrrhâ curvum crinale capillos.
Ille quidem jaculo quamvis distantia misso
Figere [3] doctus erat; sed tendere doctior arcus.
Tum quòque lenta manu flectentem cornua Perseus
Stipite, qui mediâ positus fumabat in aulâ,
Perculit, et fractis confudit in ossibus ora [4].

[1] *Fratrem*, her brother, *i. e.* Perseus. Jupiter was the father both of Pallas and Perseus. [2] *Integer*, entire, *i. e.* uninjured by time; in the bloom of youth. [3] *Figere*, to pierce; to hit. [4] *Confudit ora in fractis ossibus*, rendered his face a confused mass of broken bones.

Hunc ubi laudatos jactantem in sanguine vultus
Assyrius vidit Lycabas, junctissimus illi
Et comes, et veri non dissimulator amoris;
Postquam exhalantem sub acerbo vulnere vitam
Deploravit Athin; quos ille tetenderat, arcus
Arripit, et, mecum tibi sint certamina, dixit:
Nec longum pueri fato lætabere! quo plus
Invidiæ, quàm laudis, habes. Hæc omnia nondum
Dixerat: emicuit nervo penetrabile telum;
Vitatumque, tamen sinuosâ veste pependit.
Vertit in hunc harpen spectatam[1] cæde Medusæ
Acrisioniades, adigitque in pectus. At ille
Jam moriens, oculis sub nocte natantibus atrâ,
Circumspexit Athin, seque acclinavit in illum;
Et tulit ad Manes junctæ solatia mortis[2].
Ecce! Syenites, genitus Methione, Phorbas,
Et Libys Amphimedon, avidi committere pugnam,
Sanguine, quo tellus latè madefacta tepebat,
Conciderant lapsi: surgentibus obstitit ensis,
Alterius[3] costis, jugulo Phorbantis adactus.
At non Actoriden Erithon, cui lata bipennis
Telum erat, hamato Perseus petit ense. Sed altis
Exstantem signis[4], multæque in pondere massæ,
Ingentem manibus tollit cratera duabus,
Infligitque viro; rutilum vomit ille[5] cruorem,
Et resupinus humum moribundo vertice pulsat.
Inde Semiramio Polydæmona sanguine cretum,
Caucasiumque Abarin, Sperchionidenque Lycetum,
Intonsumque comas Elycen, Phlegiamque, Clytumque

[1] *Spectatam,* tried; proved. [2] *Solatia junctæ mortis,* the consolation of their united death; the consolation of their being joined in death. [3] *Alterius, i. e. Amphimedontis.* [4] *Exstantem altis signis,* embossed with high-raised figures. [5] *Ille* (Erithos) *vomit.*

Sternit; et adstructos morientûm calcat acervos.
Nec Phineus ausus concurrere cominus hosti,
Intorquet jaculum; quod detulit error in Idan,
Expertem frustra belli, et neutra arma secutum.
Ille tuens oculis immitem Phinea torvis,
Quandoquidem in partes, ait, attrahor, accipe, Phineu,
Quem fecisti hostem; pensaque hoc vulnere vulnus.
Jamque remissurus tractum de corpore telum
Sanguine defectos cecidit collapsus in artus.
  Hìc quòque Cephenûm post Regem primus Odites
Ense jacet Clymeni; Protenora perculit Hypseus;
Hypsea Lyncides. Fuit et grandævus in illis
Emathion, æqui cultor, timidusque Deorum;
Quem quoniam prohibent anni bellare, loquendo
Pugnat, et incessit, scelerataque devovet arma.
Huic Chromis amplexo tremulis altaria palmis
Demetit ense caput; quod protinus incidit aræ,
Atque ibi semanimi verba exsecrantia linguâ
Edidit, et medios animam exspiravit in ignes.
Hinc gemini fratres, Broteasque et cæstibus Ammon
Invicti, vinci si possent cæstibus enses,
Phineâ cecidêre manu: Cererisque sacerdos
Ampycus, albenti velatus tempora vittâ.
Tu quòque, Iapetide, non hos adhibendus in usus,
Sed qui, pacis opus, citharam cum voce[1] moveres,
Jussus eras celebrare dapes, festumque canendo.
Cui procul adstanti, plectrumque imbelle tenenti,
Pettalus, irridens, Stygiis cane cætera, dixit,
Manibus; et lævo mucronem tempore figit.
Concidit, et digitis morientibus ille retentat
Fila lyræ; casuque canit miserabile carmen.

[1] *Citharam cum voce,* the harp with thy voice; the harp in concord with thy voice.

Non sinit hunc[1] impune ferox cecidisse Lycormas:
Raptaque de dextro robusta repagula posti
Ossibus illidit mediæ cervicis. At ille
Procubuit[2] terræ, mactati more juvenci.
Demere tentabat lævi quòque robora postis
Cinyphius Pelates; tentanti dextera fixa est
Cuspide Marmaridæ Corythi, lignoque cohæsit.
Hærenti latus hausit Abas; nec corruit ille;
Sed retinente manum moriens e poste pependit.
  Sternitur et Melaneus Perseïa castra secutus,
Et Nasamoniaci Dorylas ditissimus agri;
Dives agri Dorylas; quo non possederat alter
Latiùs, aut totidem tollebat farris acervos.
Hujus in obliquo missum stetit inguine ferrum:
Letifer ille locus. Quem postquam vulneris auctor
Singultantem animam, et versantem lumina vidit
Bactrius Halcyoneus, Hoc, quod premis, inquit, habeto
De tot agris terræ; corpusque exsangue reliquit.
Torquet in hunc hastam calido de vulnere raptam
Ultor Abantiades; mediâ quæ nare recepta
Cervice exacta est, in partesque eminet ambas.
Dumque manum Fortuna juvat; Clytiumque Clanin-
Matre satos unâ, diverso vulnere fudit. [que,
Nam Clytii per utrumque gravi librata lacerto
Fraxinus[3] acta femur; jaculum Clanis ore momordit.
Occidit et Celadon Mendesius; occidit Astreus,
Matre Palæstinâ, dubio genitore creatus.
Æthionque sagax quondam ventura videre,

[1] *Hunc* (Iapetiden). [2] *Ille* (Pettalus) *procubuit*. [3] *Fraxinus*, an ashen-spear.

Nunc ave deceptus falsâ; regisque Thoactes
Armiger, et cæso genitore infamis Agyrtes. [unum
Plus tamen exhausto superest [1]; namque omnibus
Opprimere est animus. Conjurata undique pugnant
Agmina pro causâ, meritum impugnante fidemque.
Hâc pro parte socer frustra pius et nova conjux [2]
Cum genitrice favent; ululatuque atria complent.
Sed sonus armorum superat, gemitusque cadentûm;
Pollutosque semel multo Bellona penates
Sanguine perfundit, renovataque prælia miscet.
Circumëunt unum [3] Phineus, et mille secuti
Phinea: tela volant hibernâ grandine plura [4]
Præter [5] utrumque latus, præterque et lumen et aures.
Applicat hinc [6] humeros ad magnæ saxa columnæ,
Tutaque terga gerens [7], adversaque in agmina versus,
Sustinet instantes. Instabant parte sinistrâ
Chaönius Molpeus, dextrâ Nabathæus Ethemon.
Tigris ut, auditis diversâ valle [8] duorum
Exstimulata fame mugitibus armentorum,
Nescit utrò potiùs ruat; et ruere ardet utròque:
Sic dubius Perseus, dextrâ lævâne feratur,
Molpea trajecti submovit vulnere cruris; [mon;
Contentusque fugâ est: neque enim dat tempus Ethe-
Sed furit, et, cupiens alto dare vulnera collo,
Non circumspectis exactum viribus ensem
Fregit; et extremâ percussæ parte columnæ

[1] *Plus exhausto superest,* more than has been accomplished remains; the work is not yet half completed, *i. e.* more than half of the enemy are yet alive. [2] *Conjux, i. e. Andromeda.* [3] *Unum* (Persea). [4] *Plura,* more; thicker. [5] *Præter,* close by. [6] *Hinc* (Perseus) *applicat.* [7] *Gerensque tuta terga,* and having his back secure; and safe from wounds behind. [8] *Diversâ valle,* in different parts of a valley.

Lamina dissiluit, dominique in gutture fixa est.
Non tamen ad letum causas satìs illa valentes
Plaga dedit: trepidum Perseus et inermia frustra
Brachia tendentem Cyllenide confodit harpe.
Verùm ubi virtutem turbæ succumbere[1] vidit,
Auxilium, Perseus, quoniam sic cogitis ipsi[2],
Dixit, ab hoste petam. Vultus avertite vestros,
Si quis amicus adest; et Gorgonis extulit ora.
Quære alium, tua quem moveant miracula, dixit
Thescelus: utque manu jaculum fatale parabat
Mittere, in hoc hæsit signum de marmore gestu.
Proximus huic Ampyx animi plenissima magni
Pectora Lyncidæ gladio petit: inque petendo
Dextera diriguit, nec citrà mota, nec ultrà.
At Nileus, qui se genitum septemplice Nilo
Ementitus erat, clypeo quòque flumina septem
Argento partim, partim cælaverat auro,
Adspice, ait, Perseu, nostræ primordia gentis:
Magna feres tacitas solatia mortis ad umbras,
A tanto cecidisse viro. Pars ultima vocis
In medio suppressa sono est; adapertaque velle
Ora loqui credas, nec sunt ea pervia verbis.
Increpat hos, Vitioque animi, non crinibus, inquit,
Gorgoneis torpetis, Eryx: incurrite mecum;
Et prosternite humi juvenem magica arma moventem.
Incursurus erat; tenuit vestigia tellus;
Immotusque silex, armataque mansit imago.
Hi tamen ex merito pœnam subiêre: sed unus
Miles erat Persei, pro quo dum pugnat, Aconteus,
Gorgone conspectâ, saxo concrevit oborto;
Quem ratus Astyages etiamnum vivere, longo

[1] *Virtutem succumbere turbæ,* his valour was inferior to the multitude of his enemies. [2] *Ipsi sic cogitis,* you yourselves compel me to it.

Ense ferit: sonuit tinnitibus ensis acutis.
Dum stupet Astyages, naturam traxit eandem;
Marmoreoque manet vultus mirantis in ore.
Nomina longa mora est mediâ de plebe virorum
Dicere. Bis centum restabant corpora pugnæ:
Gorgone bis centum riguerunt corpora visâ.
  Pœnitet injusti nunc denique Phinea belli.
Sed quid agat? simulacra videt diversa figuris[1];
Agnoscitque suos, et nomine quemque vocatos
Poscit opem; credensque parum, sibi proxima tangit
Corpora; marmor erant. Avertitur; atque ita supplex,
Confessasque manus, obliquaque brachia tendens,
Vincis, ait, Perseu: remove fera monstra, tuæque
Saxificos vultus, quæcunque ea, tolle Medusæ.
Tolle, precor. Non nos odium regnive cupido
Compulit ad bellum; pro conjuge movimus arma.
Causa fuit meritis melior tua, tempore nostra.
Non cessisse piget, nihil, O fortissime, præter
Hanc animam concede mihi; tua cætera sunto.
  Talia dicenti, neque eum, quem voce rogabat,
Respicere audenti, Quod, ait, timidissime Phineu,
Et possum tribuisse, et magnum munus inerti[2] est,
Pone metum, tribuam: nullo violabere ferro.
Quin etiam mansura dabo monumenta per ævum;
Inque domo soceri semper spectabere nostri,
Ut mea se sponsi soletur imagine conjux.
  Dixit: et in partem Phorcynida transtulit illam,
Ad quam se trepido Phineus obverterat ore.
Tum quòque conanti sua flectere lumina cervix
Diriguit, saxoque oculorum induruit humor.

[1] *Diversa figuris,* in different attitudes, *or,* in attitudes expressive of different passions. [2] *Magnum munus inerti,* a mighty boon to a coward.

Sed tamen os timidum, vultusque in marmore supplex
Submissæque manus, faciesque obnoxia mansit.

Musæ in aves, et Pyrenei præcipitium. FAB. IV.

HACTENUS aurigenæ comitem Tritonia fratri
Se dedit. Inde cavâ circumdata nube Seriphon
Deserit, a dextrâ Cythno Gyaroque relictis,
Quâque super pontum [1] via visa brevissima, Thebas,
Virgineumque Helicona petit; quo monte potita
Constitit; et doctas sic est affata sorores [2]:
  Fama novi fontis nostras pervenit ad aures,
Dura Medusæi quem præpetis [3] ungula rupit.
Is mihi causa viæ. Volui mirabile monstrum
Cernere; vidi ipsum materno sanguine nasci.
Excipit Uranie: Quæcunque est causa videndi
Has tibi, Diva, domos, animo gratissima nostro es.
Vera tamen fama est; et Pegasus hujus origo
Fontis [4], et ad latices deducit Pallada sacros,
Quæ mirata diu factas pedis ictibus undas,
Silvarum lucos circumspicit antiquarum,
Antraque, et innumeris distinctas floribus herbas:
Felicesque vocat pariter studiique locique
Mnemonidas, quam sic affata est una sororum:
  O, nisi te virtus opera ad majora tulisset,
In partem ventura chori Tritonia nostri,
Vera refers; meritoque probas artesque locumque:
Et gratam sortem, tutæ modò simus, habemus.
Sed, vetitum est adeò sceleri nihil, omnia terrent

[1] *Pontum, i. e. Mare Ægeum,* the Archipelago; of which only a very small part is here referred to, viz. that between the Island Serīphus, and the continent of *Greece.* [2] *Doctas sorores,* the learned Sisters, *i. e.* the Muses. [3] *Præpetis, i. e. Pegasi,* q. v. [4] *Fontis, i. e. Hippocrenes,* q. v.

Virgineas mentes, dirusque ante ora Pyreneus
Vertitur; et nondum me totâ mente recepi.
Daulia Threïcio Phoceaque milite rura
Ceperat ille ferox, injustaque regna tenebat[1].
Templa petebamus Parnasia. Vidit euntes;
Nostraque fallaci veneratus numina cultu;
Mnemonides, cognôrat enim, consistite, dixit:
Nec dubitate, precor, tecto grave sidus[2] et imbrem,
Imber erat, vitare meo: subiêre minores
Sæpe casas Superi. Dictis et tempore motæ
Annuimusque[3] viro, primasque intravimus ædes[4].
Desierant imbres; victoque Aquilonibus Austro,
Fusca repurgato fugiebant nubila cœlo.
Impetus ire fuit. Claudit sua tecta Pyreneus;
Vimque parat, quam nos sumtis effugimus alis.
Ipse secuturo similis stetit arduus arce:
Quâque via est vobis, erit et mihi, dixit, eâdem;
Seque jacit vecors e summæ culmine turris,
Et cadit in vultus, discussique ossibus oris
Tundit humum moriens scelerato sanguine tinctam.

Pieridum certamen cum Musis. Dii a Typhoëo fugati, sese mutant in varias formas. FAB. V.

MUSA loquebatur. Pennæ sonuêre per auras:
Voxque salutantûm ramis veniebat ab altis.
Suspicit, et, linguæ, quærit, tam certa loquentes

[1] *Tenebatque injusta regna*, and held unjust government, viz. of Phōcis; he unjustly held the kingdom of Phōcis. [2] *Sīdus*, star; storms were occasioned, as the ancients believed, by the rising or setting of a star, or constellation. [3] *Annuimus*, we nod assent; we yield to. [4] *Primas ædes*, the first apartment of his house; the hall, *or*, vestibule.

Unde sonent, hominemque putat Jove nata [1] locutum.
Ales erat, numeroque novem sua fata querentes,
Institerant ramis imitantes omnia picæ.
Miranti sic orsa Deæ [2] Dea [3]: Nuper et istæ
Auxerunt volucrem victæ certamine turbam.
Pieros has genuit Pellæis dives in arvis.
Pæonis Euippe mater fuit: illa potentem
Lucinam novies, novies paritura, vocavit.
Intumuit numero stolidarum turba sororum;
Perque tot Æmonias, et per tot Achaïdas urbes
Huc venit, et tali committunt prælia voce:
  Desinite indoctum vanâ dulcedine vulgus
Fallere; nobiscum, si qua est fiducia vobis,
Thespiades certate Deæ: nec voce, nec arte
Vincemur; totidemque sumus. Vel cedite victæ
Fonte Medusæo, et Hyanteâ Aganippe:
Vel nos Emathiis ad Pæonas usque nivosos
Cedamus campis: dirimant certamine Nymphæ.
  Turpe quidem contendere erat; sed cedere visum
Turpius. Electæ jurant per flumina Nymphæ,
Factaque de vivo pressêre sedilia saxo [4].
Tunc, sine sorte prior, quæ se certare professa est,
Bella canit Superûm; falsoque in honore gigantas
Ponit, et extenuat magnorum facta Deorum,
Emissumque imâ de sede Typhoëa terræ
Cœlitibus fecisse metum; cunctosque dedisse
Terga fugæ: donec fessos Ægyptia tellus
Ceperit, et septem discretus in ostia Nilus.
Huc quòque terrigenam venisse Typhoëa narrat,

[1] *Nata Jove suspicit*, the daughter of Jupiter, *i. e.* Minerva, looks up. [2] *Deæ, i. e. Minervæ.* [3] *Dea, i. e. Urania.* [4] *Vivo saxo*, of living, *i. e.* of natural, stone; of stone in its natural state.

Et se mentitis Superos celâsse figuris;
Duxque gregis[1], dixit, fit Jupiter; unde recurvis[2]
Nunc quòque formatus Libys est cum cornibus Ammon.
Delius in corvo, proles Semeleïa capro,
Fele soror Phœbi[3], niveâ Saturnia vaccâ,
Pisce Venus latuit, Cyllenius Ibidis alis.
Hactenus ad citharam vocalia moverat ora:
Poscimur Aonides. Sed forsitan otia non sint,
Nec nostris præbere vacet tibi cantibus aurem.
Ne dubita, vestrumque mihi refer ordine carmen,
Pallas ait; nemorisque levi consedit in umbrâ.
Musa refert: Dedimus summam certaminis uni.
Surgit, et immissos hederâ collecta capillos[4]
Calliope querulas prætentat pollice chordas;
Atque hæc percussis subjungit carmina nervis[5].

Proserpina a Plutone rapta, et Cyane in fontem.

FAB. VI.

PRIMA Ceres unco glebam dimovit[6] aratro,
Prima dedit fruges alimentaque mitia terris,
Prima dedit leges. Cereris sumus omnia munus.
Illa canenda mihi est: utinam modò dicere possem
Carmina digna Deâ! certè Dea carmine digna est.
Vasta giganteis ingesta est insula membris
Trinăcris, et magnis subjectum molibus[7] urget
Æthereas ausum sperare Typhoëa sedes.
Nititur ille quidem, pugnatque resurgere sæpe:

[1] *Dux gregis*, the leader of the flock, *i. e.* the ram. [2] *Recurvis*, twisted. [3] *Soror Phœbi*, the sister of Phœbus, *i. e.* Diāna. [4] *Immissos capillos*, her long hair. [5] *Percussis nervis*, to the beaten, to the quivering, strings. [6] *Dimovit*, upturned. [7] *Magnis molibus*, with its enormous weight.

Dextra sed Ausonio manus est subjecta Peloro;
Læva, Pachyne, tibi; Lilybæo crura premuntur;
Degravat Ætna caput, sub quâ resupinus arenas
Ejectat, flammamque fero vomit ore[1] Typhōeus.
Sæpe remoliri luctatur pondera[2] terræ,
Oppidaque, et magnos evolvere corpore montes.
Inde tremit tellus; et rex pavet ipse silentûm[3],
Ne pateat, latoque solum retegatur hiatu,
Immissusque dies trepidantes terreat umbras.
Hanc metuens cladem, tenebrosâ sede tyrannus
Exierat, curruque atrorum vectus equorum
Ambibat Siculæ cautus fundamina terræ.
Postquam exploratum satìs est, loca nulla labare,
Depositique metus; videt hunc Erycina vagantem
Monte suo[4] residens, natumque amplexa volŭcrem;
Arma, manusque meæ, mea, nate, potentia, dixit,
Illa, quibus superas omnes, cape tela, Cupido,
Inque Dei pectus celeres molire sagittas,
Cui triplicis cessit fortuna novissima[5] regni[6].
Tu Superos, ipsumque Jovem, tu numina ponti
Victa domas, ipsumque[7], regit qui numina ponti.
Tartara quid cessant?[8] cur non matrisque tuumque
Imperium profers?[9] agitur[10] pars tertia mundi.

[1] *Fero ore*, from his dreadful mouth. [2] *Pondera*, the ponderous load. [3] *Rex silentûm* (umbrarum), the king of the silent *shades*, *i. e.* Pluto. [4] *Suo monte*, her own mountain, *i. e.* Eryx, *q. v.* [5] *Novissima fortuna*, the last division by lot, *or*, the Infernal Regions. [6] *Triplicis regni*, of the threefold kingdom, *i. e.* of Heaven, the Sea, and the Infernal Regions. The government of Heaven had fallen by lot to Jupiter, of the Sea to Neptune, and of the Infernal Regions to Pluto. [7] *Ipsum* (Neptunum). [8] *Quid Tartara cessant?* why does Tartarus escape? *or*, why is Tartarus exempted? [9] *Cur non profers?* why dost thou not extend the boundaries of? *or*, why dost thou not enlarge? [10] *Agitur*, is at stake.

Et tamen in cœlo, quæ jam patientia nostra est,
Spernimur; ac mecum vires tenuantur Amoris.
Pallada nonne vides, jaculatricemque Dianam
Abscessisse mihi? Cereris quòque filia virgo,
Si patiemur, erit: nam spes affectat easdem.
At tu, pro socio si qua est mea gratia regno,
Junge Deam [1] patruo. Dixit Venus: ille pharetram
Solvit; et, arbitrio matris, de mille sagittis
Unam seposuit, sed quâ nec acutior ulla,
Nec minùs incerta est, nec quæ magis audiat [2] arcum.
Oppositoque genu curvavit flexile cornu;
Inque cor hamatâ percussit arundine Ditem.
 Haud procul Hennæis lacus est a mœnibus altæ,
Nomine Pergus, aquæ; non illo plura Caÿstros
Carmina cygnorum labentibus audit in undis.
Silva coronat aquas, cingens latus omne, suisque
Frondibus, ut velo, Phœbeos submovet ictus.
Frigora dant rami, Tyrios humus humidă flores.
Perpetuum ver est. Quo dum Proserpina luco
Ludit, et aut violas, aut candida lilia carpit;
Dumque puellari studio calathosque sinumque
Implet, et æquales certat superare legendo;
Pæne simul visa est, dilectaque, raptaque Diti:
Usque adeò properatur amor. Dea territa mœsto,
Et matrem, et comites [3], sed matrem sæpius, ore
Clamat; et, ut summâ vestem laniârat ab orâ,
Collecti flores tunicis cecidêre remissis.
Tantaque simplicitas puerilibus adfuit annis,
Hæc quòque virgineum movit jactura dolorem.

[1] *Deam, i. e. Proserpinam.* [2] *Magis audiat,* is more obedient to, *i. e.* is shot more easily and unerringly. [3] *Comites,* companions. In line 394 they are called *æquales,* from being of the same age. According to Homer their names were, Leucippe, Phæno, Ianthe, Tyche, Ocyroë, and Melobŏsis.

Raptor agit currus, et nomine quemque vocatos[1]
Exhortatur equos: quorum per colla jubasque
Excutit obscurâ tinctas ferrugine habenas.
Perque lacus altos, et olentia sulfure fertur
Stagna Palicorum ruptâ ferventia terrâ;
Et quâ Bacchiadæ, bimari gens orta Corintho,
Inter inæquales posuerunt mœnia[2] portus.
Est medium Cyanes, et Pisææ Arethusæ,
Quod coït angustis inclusum cornibus, æquor.
Hìc fuit, a cujus stagnum quòque nomine dictum est,
Inter Sicelidas Cyane celeberrima Nymphas;
Gurgite quæ medio summâ tenus exstitit alvo,
Agnovitque Deum: Nec longiùs ibitis, inquit:
Non potes invitæ Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est, et me dilexit Anapis;
Exorata tamen, nec, ut hæc, exterrita nupsi[3].
Dixit: et, in partes diversas brachia tendens,
Obstitit. Haud ultrà tenuit Saturnius iram:
Terribilesque hortatus equos, in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit,
Et pronos currus medio cratere recepit.
At Cyane, raptamque Deam contemtaque fontis
Jura sui mœrens, inconsolabile vulnus
Mente gerit tacitâ, lacrymisque absumitur omnis;

[1] *Quemque vocatos;* they were four in number, and their names are included in the following lines:

Orphnæus *crudele micans; Æ*thon*que sagitta*
Ocior, et Stygii crudelis gloria Nȳcteus
Armenti, Ditisque nota signatus Ălāstor.
Claud. Lib. I. Rapt. 282.

[2] *Mœnia,* the walls, viz. of Syracusæ, which had two harbours, a greater and a less, hence *inæquales portus.* [3] Ordo est; *Tamen* (ego, *i. e.* Cȳănē) *exorata nec exterrita, ut hæc, i. e. Proserpina, nupsi* (Anāpem).

Et, quarum fuerat magnum modò numen, in illas
Extenuatur aquas. Molliri membra videres,
Ossa pati flexus, ungues posuisse rigorem;
Primaque de totâ tenuissima quæque liquescunt,
Cærulei crines, digitique, et crura, pedesque:
Nam brevis in gelidas membris exilibus undas
Transitus est. Post hæc, tergumque, humerique, la-
Pectoraque in tenues abeunt evanida rivos. [tusque,
Denique pro vivo vitiatas sanguine venas
Lympha subit; restatque nihil, quod prendere possis.

Puer in stellionem. FAB. VII.

INTEREA pavidæ nequicquam filia[1] matri[2]
Omnibus est terris, omni quæsita profundo.
Illam non rutilis veniens Aurora capillis
Cessantem vidit[3], non Hesperus. Illa duabus
Flammiferâ pinus manibus succendit ab Ætnâ,
Perque pruinosas tulit irrequieta tenebras.
Rursus, ut alma dies hebetârat[4] sidera, natam
Solis ad occasum, Solis quærebat ab ortu.
Fessa labore sitim collegerat, oraque nulli
Colluerant fontes; cùm tectam stramine vidit
Fortè casam, parvasque fores pulsavit; at inde
Prodit anus[5], Divamque videt; lymphamque roganti
Dulce dedit, tostâ quod coxerat antè polentâ[6].
Dum bibit illa datum; duri puer oris et audax
Constitit ante Deam; risitque, avidamque vocavit.

[1] *Filia* (Proserpina). [2] *Matri, i. e. Cereri.* [3] *Vidit* (Cererem) *cessantem.* [4] *Hebetârat,* had dimmed; had extinguished. [5] *Anus;* in ancient authors, this old woman is called *Misme, Melanira, Metanira,* and *Melanina.* [6] Ordo est; *Deditque* (Deæ), *roganti lympham, dulce quod antè coxerat tostâ polentâ.*

Offensa est: neque adhuc epotâ parte loquentem
Cum liquido mixtâ perfudit Diva polentâ.
Combibit os maculas; et, quâ modò brachia gessit,
Crura gerit; cauda est mutatis addita membris;
Inque brevem formam, ne sit vis magna nocendi,
Contrahitur; parvâque minor mensura lacertâ est.
Mirantem, flentemque, et tangere monstra parantem
Fugit[1] anum; latebramque petit: aptumque colori
Nomen habet, variis stellatus corpora guttis.

Ascalaphus in bubonem. FAB. VIII.

Quas Dea per terras, et quas erraverit undas,
Dicere longa mora est[2]: quærenti defuit orbis.
Sicaniam repetit. Dumque omnia lustrat eundo,
Venit et ad Cyanen: ea, ni mutata fuisset,
Omnia narrâsset, sed et os et lingua volenti
Dicere non aderant; nec, quo loqueretur, habebat.
Signa tamen manifesta dedit, notamque parenti
Illo fortè loco delapsam gurgite sacro
Persephones zonam summis ostendit in undis.
Quam simul agnovit, tanquam tum denique raptam[3]
Scîsset, inornatos laniavit Diva capillos,
Et repetita suis percussit pectora palmis.
Nec scit adhuc, ubi sit[4]; terras tamen increpat[5] om-
Ingratasque vocat, nec frugum munere dignas. [nes;
Trinacriam ante alias, in quâ vestigia damni
Repperit. Ergo illic sævâ vertentia glebas
Fregit aratra manu; pariique irata colonos
Ruricolasque boves leto dedit; arvaque jussit

[1] (Puer) *fugit*: his name was *Iacchus*. [2] Ordo est; *Longa mora est dicere per quas terras, et* (per) *quas undas Dea* (Ceres) *erraverit*. [3] (Proserpinam) *raptam*. [4] *Nec* (Ceres) *scit adhuc, ubi* (Proserpina) *sit*. [5] (Ceres) *increpat*.

Fallere depositum, vitiataque semina fecit.
Fertilitas terræ latum vulgata per orbem
Cassa jacet: primis segetes moriuntur in herbis;
Et modò sol nimius, nimius modò corripit imber.
Sideraque, ventique nocent; avidæque volūcres
Semina jacta legunt: lolium, tribulique fatigant
Triticeas messes, et inexpugnabile gramen.
Tum caput Eleis Alpheïas extulit undis;
Rorantesque comas a fronte removit ad aures;
Atque ait; O toto quæsitæ virginis orbe,
Et frugum genitrix, immensos siste labores;
Neve tibi fidæ violenta irascere terræ.
Terra nihil meruit; patuitque invita rapinæ.
Nec sum pro patriâ supplex; huc hospita veni.
Pisa mihi patria est; et ab Elide ducimus ortum.
Sicaniam peregrina colo; sed gratior omni
Hæc mihi terra solo est. Hos nunc Arethusa penates,
Hanc habeo sedem, quam tu, mitissima, serva.
Mota loco cur sim, tantique per æquoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis; cùm tu curisque levata,
Et vultûs melioris eris. Mihi pervia tellus
Præbet iter, sūbterque imas ablata cavernas
Hìc caput attollo, desuetaque sidera cerno.
Ergo, dum Stygio sub terris gurgite labor,
Visa tua est oculis illìc Proserpina nostris.
Illa quidem tristis, nec adhuc interrita vultu;
Sed regina[1] tamen, sed opaci maxima mundi;
Sed tamen inferni pollens matrona tyranni.
Mater ad auditas stupuit, ceu saxea, voces,
Attonitæque diu similis fuit: utque dolore

[1] *Regina* (Erebi), the Queen *of Erebus*, *i. e.* Proserpina.

Pulsa gravi gravis est amentia; curribus auras
Exit in æthereas: ibi toto nubila vultu
Ante Jovem passis stetit invidiosa capillis.
  Proque meo supplex venio tibi, Jupiter, inquit,
Sanguine, proque tuo. Si nulla est gratia matris;
Nata patrem moveat; neu sit tibi cura, precamur,
Vilior illius, quòd nostro est edita partu.
En! quæsita diu tandem mihi nata reperta est:
Si reperire vocas, amittere certiùs; aut si,
Scire ubi sit, reperire vocas: quòd rapta, feremus,
Dummodo reddat eam. Neque enim prædone marito
Filia digna tua est, si jam mea filia digna est.
  Jupiter excepit; Commune est pignus onusque
Nata mihi tecum: sed, si modò nomina rebus
Addere vera placet, non hoc injuria factum,
Verùm amor est; neque erit nobis gener ille pudori.
Tu modò, Diva, velis, ut desint cætera, quantum est
Esse Jovis fratrem! quid? quod nec cætera desunt,
Nec cedit nisi sorte mihi? sed tanta cupido
Si tibi discidii; repetet Proserpina cœlum,
Lege tamen certâ, si nullos contigit illìc
Ore cibos; nam sic Parcarum fœdere cautum est.
  Dixerat. At Cereri certum est[1] educere natam.
Non ita fata sinunt: quoniam jejunia virgo
Solverat, et, cultis dum simplex errat in hortis,
Puniceum curvâ decerpserat arbore pomum;
Sumtaque pallenti septem de cortice grana
Presserat ore suo: solusque ex omnibus illud
Viderat Ascalaphus, quem quondam dicitur Orphne,
Inter Avernales haud ignotissima Nymphas,
Ex Acheronte suo furvis peperisse sub antris:

[1] *Certum est Cereri*, it is determined by Ceres; Ceres is determined, *or*, resolved.

Vidit; et indicio reditum crudelis ademit.
Ingemuit regina Erebi, testemque profanam
Fecit avem; sparsumque caput Phlegethontide lymphâ
In rostrum, et plumas, et grandia lumina vertit.
Ille sibi ablatus fulvis amicitur ab alis,
Inque caput crescit, longosque reflectitur ungues,
Vixque movet natas per inertia brachia pennas;
Fœdaque fit volŭcris, venturi nuntia luctûs,
Ignavus bubo, dirum mortalibus omen.

Sirenes. FAB. IX.

Hic tamen indicio pœnam linguâque videri
Commeruisse potest. Vobis, Acheloïdes, unde
Pluma pedesque avium, cùm virginis ora geratis?
An quia, cùm legeret vernos Proserpina flores,
In comitum numero mixtæ, Sirenes, eratis?
Quam postquam toto frustra quæsistis in orbe;
Protinus ut vestram sentirent æquora curam,
Posse super fluctus alarum insistere remis
Optâstis; facilesque Deos habuistis, et artus
Vidistis vestros subitis flavescere pennis.
Ne tamen ille canor, mulcendas natus ad aures [1],
Tantaque dos oris linguæ deperderet usum,
Virginei vultus, et vox humana remansit.
At medius fratrisque sui mœstæque sororis
Jupiter ex æquo volventem dividit annum.
Nunc Dea regnorum numen commune duorum
Cum matre est totidem, totidem cum conjuge menses.
Vertitur extemplò facies et mentis et oris;
Nam, modò quæ poterat Diti quòque mœsta videri,

[1] *Canor natus ad mulcendas aures*, melody formed to soothe, gratify, *or*, captivate, the ear.

Læta Deæ frons est: ut Sol, qui tectus aquosis
Nubibus antè fuit, victis ubi nubibus exit.

Pierides in picas. FAB. XII.

Finierat dictos e nobis maxima cantus[1].
At Nymphæ vicisse Deas Helicona colentes
Concordi dixêre sono. Convicia victæ[3]
Cùm jacerent, Quoniam, dixit[4], certamine vobis
Supplicium meruisse parum est, maledictaque culpæ
Additis, et non est patientia libera nobis;
Ibimus in pœnas; et, quò vocat ira, sequemur.
Rident Emathides[5], spernuntque minacia verba;
Conatæque loqui, et magno clamore protervas
Intentare manus, pennas exire per ungues
Adspexêre suos, operiri brachia plumis;
Alteraque alterius rigido concrescere rostro[6]
Ora vident, volucresque novas[7] accedere silvis.
Dumque volunt plangi, per brachia mota[8] levatæ
Aëre pendebant, nemorum convicia[9], picæ.
Nunc quòque in alitibus facundia prisca remansit,
Raucaque garrulitas, studiumque immane loquendi.

[1] Ordo est; (Calliope) *maxima e nobis finierat dictos cantus.* [2] *Deas colentes Helicona*, the goddesses inhabiting Helicon, *i. e.* the Muses. [3] *Victæ* (Pierides). [4] (Calliope) *dixit.* [5] *Emathides*, the Emathian, *or*, Thessalian, nymphs, *i. e.* the daughters of Pierus. [6] *Concrescere rigido rostro*, grow, *or*, shoot out, in a stiff, *or*, horny, beak. [7] *Novas volucres*, new birds; a new kind of birds. [8] *Per mota brachia*, by their moved arms; by the motion of their arms. [9] *Convicia nemorum*, the reproach, *or*, the scandal, of the groves.

METAMORPHOSEON

LIBER VII.

Iason aureum vellus auxilio Medeæ acquirens. FAB. I.

JAMQUE fretum Minyæ[1] Pagasæâ puppe secabant,
Perpetuâque trahens inopem sub nocte[2] senectam
Phineus visus erat, juvenesque[3] Aquilone creati
Virgineas volŭcres[4] miseri senis ore fugârant;
Multaque perpessi claro sub Iäsone, tandem
Contigerant rapidas limosi Phasidos undas.
Dumque adeunt regem, Phryxeaque vellera poscunt,
Lexque[5] datur numeris magnorum horrenda laborum;
Concipit interea validos Æëtias ignes,
Et luctata diu, postquam ratione furorem[6]
Vincere non poterat; Frustra, Medea, repugnas,
Nescio quis Deus obstat, ait; mirumque, nisi hoc est,
Aut aliquid certè simile huic, quod amare vocatur.
Nam cur jussa patris nimiùm mihi dura videntur?
Sunt quòque dura nimis. Cur, quem modò denique
Ne pereat, timeo? quæ tanti causa timoris? [vidi,
Excute virgineo conceptas pectore flammas,
Si potes, infelix. Si possem, sanior essem.
Sed trahit invitam nova vis; aliudque Cupido,
Mens[7] aliud suadet. Video meliora, proboque;
Deteriora sequor. Quid in hospite, regia virgo,
Ureris? et thalamos[8] alieni concipis orbis[9]?

[1] *Minyæ*, the Argonauts: See Minyæ. [2] *Sub perpetuâ noctc*, in perpetual, *or*, endless, night, *i. e.* in blindness. [3] *Juvenes, i. e. Calais et Zethes.* [4] *Virgineas volŭcres*, the virgin-faced birds, *i. e.* the Harpies. [5] *Lex*, the conditions. [6] *Furorem*, her violent love. [7] *Mens*, reason. [8] *Thalamos*, marriage, *i. e.* a husband. [9] *Alieni orbis*, of a foreign world, *i. e.* a native of a foreign country.

Hæc quòque terra potest, quod ames, dare. Vivat, an ille
Occidat, in Dîs est[1]: vivat tamen; idque precari
Vel sine amore licet. Quid enim commisit Iäson?
Quam nisi crudelem non tangat Iäsonis ætas,
Et genus, et virtus? quam non, ut cætera desint,
Forma movere potest? certè mea pectora movit.
At, nisi opem tulero, taurorum afflabitur ore[2];
Concurretque suæ segeti, tellure creatis
Hostibus; aut avido dabitur fera præda draconi.
Hoc ego si patiar, tum me de tigride natam,
Tum ferrum et scopulos gestare in corde, fatebor.
Cur non et specto pereuntem? oculosque videndo
Conscelero? cur non tauros exhortor in illum,
Terrigenasque feros, insopitumque draconem?
Dî meliora velint. Quanquam non ista precanda,
Sed facienda mihi. Prodamne ego regna parentis,
Atque ope nescio quis servabitur advena[3] nostrâ,
Ut, per me sospes, sine me det lintea ventis,
Virque sit alterius[4]: pœnæ Medea relinquar?
Si facere hoc, aliamve potest præponere nobis,
Occidat ingratus. Sed non is vultus in illo,
Non ea nobilitas animo est, ea gratia formæ,
Ut timeam fraudem, meritique oblivia nostri.
Et dabit antè fidem; cogamque in fœdera testes
Esse Deos. Quid tuta times[5]? accingere[6], et omnem
Pelle moram. Tibi se semper debebit Iäson;

[1] *Est in Diis,* it is in the power of the gods; it depends on the gods. [2] *Ore,* by the mouth, *or*, by the breath; they breathed fire: See Iāson. [3] *Advena, i. e. Iason.* [4] *Sit vir alterius* (mulieris), become the husband of another *woman.* [5] *Quid times tuta?* why art thou afraid when all is safe? [6] *Accingĕre* (2d Pers. Sing. Imp. Pass.), be thou prepared, *viz.* to instruct and to assist Iāson; See Medēa.

Te face solenni[1] junget sibi ; perque Pelasgas
Servatrix urbes matrum celebrabere turbâ.
Ergo ego germanam, fratremque, patremque, Deosque,
Et natale solum ventis ablata relinquam ?
Nempe pater sævus, nempe est mea barbara tellus,
Frater adhuc infans : stant mecum vota sororis[2].
Maximus intra me Deus est. Non magna relinquam,
Magna sequar ; titulum servatæ pubis Achivæ,
Notitiamque loci melioris, et oppida, quorum
Hìc quòque fama viget, cultusque[3], artesque virorum[4]:
Quemque ego cum rebus, quas totus possidet orbis,
Æsoniden mutâsse velim : quo conjuge felix
Et Dîs cara ferar, et vertice sidera tangam.
Quid ? quòd nescio qui mediis concurrere in undis
Dicuntur montes[5], ratibusque inimica Charybdis
Nunc sorbere fretum, nunc reddere, cinctaque sævis
Scylla rapax canibus Siculo latrare profundo[6]? [rens,
Nempe tenens, quod amo[7], gremioque in Iäsonis hæ-
Per freta longa trahar. Nihil illum amplexa verebor ;
Aut, si quid metuam, metuam de conjuge solo.
Conjugiumne putas, speciosaque nomina culpæ
Imponis, Medea, tuæ ? quin aspice, quantum
Aggrediare nefas ; et, dum licet, effuge crimen.
Dixit : et ante oculos rectum, pietasque, pudorque
Constiterant ; et victa dabat jam terga Cupido.
Ibat ad antiquas Hecates Perseidos aras,

[1] *Solenni face*, by the solemn nuptial torch. [2] *Vota sororis stant mecum*, the wishes of my sister (Chalciŏpe) stand with me ; the wishes of my sister are in unison with mine. [3] *Cultus*, politeness. [4] *Artes virorum*, the arts of men ; the Elegant Arts. [5] *Montes :* See Cȳănēæ. [6] *Siculo profundo*, in the Sicilian deep, in the *Strait of Messina*. [7] *Tenens* (id) *quod amo*, *i. e. tenens Iasonem salvum et superstitem quem ego amo.*

Quas nemus umbrosum, secretaque silva tegebant.
Et jam fortis erat, pulsusque residerat ardor;
Cùm videt Æsoniden; extinctaque flamma revixit;
Et rubuêre genæ, totoque recanduit ore.
Ut solet a ventis alimenta assumere, quæque
Parva sub inductâ latuit scintilla favillâ,
Crescere, et in veteres agitata resurgere vires:
Sic jam lentus amor, jam quem languere putares,
Ut vidit juvenem, specie præsentis inarsit.
Et casu, solito formosior Æsone natus
Illâ luce fuit: posses ignoscere amanti.
Spectat; et in vultu, veluti nunc denique viso,
Lumina fixa tenet: nec se mortalia demens
Ora videre putat; nec se declinat ab illo.
  Ut verò cœpitque loqui, dextramque prehendit
Hospes, et auxilium submissâ voce rogavit,
Promisitque torum; lacrymis ait illa profusis,
Quid faciam video: nec me ignorantia veri
Decipiet, sed amor. Servabere munere [1] nostro;
Servatus promissa dato [2]. Per sacra triformis
Ille Deæ [3], lucoque foret quod numen in illo,
Perque patrem soceri cernentem cuncta futuri,
Eventusque suos, per tanta pericula jurat.
Creditus, accepit cantatas protinus herbas,
Edidicitque usum; lætusque in castra recessit.
  Postera depulerat [4] stellas Aurora micantes;
Conveniunt populi sacrum Mavortis in arvum;
Consistuntque jugis. Medio rex ipse resedit
Agmine purpureus, sceptroque insignis eburno.
Ecce! adamanteïs vulcanum naribus efflant

[1] *Munere*, good office. [2] *Dato*, perform. [3] *Triformis Deæ*, *i. e.* *Hecates*, v. *Dianæ*. [4] *Depulerat*, had driven away, *i. e.* rendered invisible by superior splendour.

Æripedes tauri[1]; tactæque vaporibus herbæ
Ardent. Utque solent pleni resonare camini,
Aut ubi terrenâ silices fornace soluti
Concipiunt ignem liquidarum aspergine aquarum;
Pectora sic intus clausas volventia flammas,
Gutturaque usta sonant: tamen illis Æsone natus
Obvius it. Vertêre truces venientis ad ora
Terribiles vultus[2], præfixaque cornua ferro[3];
Pulvereumque solum pede pulsavêre bisulco[4];
Fumificisque locum mugitibus[5] implevêre.
Diriguêre metu Minyæ. Subit ille, nec ignes
Sentit anhelatos, (tantum medicamina possunt,)
Pendulaque audaci mulcet palearia dextrâ:
Suppositoque jugo pondus grave cogit aratri
Ducere, et insuetum ferro proscindere campum.
Mirantur Colchi; Minyæ clamoribus implent,
Adjiciuntque animos. Galeâ tum sumit aënâ
Vipereos dentes, et aratos spargit in agros.
Semina mollit humus valido prætincta veneno;
Et crescunt, fiuntque sati nova corpora dentes.
Utque hominis speciem maternâ sumit in alvo,
Perque suos intus numeros componitur infans,
Nec nisi maturus communes exit in auras;
Sic ubi visceribus gravidæ telluris imago
Effecta est hominis, fœto consurgit in arvo:
Quodque magis mirum, simul edita concutit arma[6].
Quos ubi viderunt præacutæ cuspidis hastas
In caput Æmonii juvenis torquere paratos;

[1] *Æripedes tauri efflant vulcanum,* the brazen-footed bulls breathe, *or,* emit, fire. [2] Ordo est; *Truces* (tauri) *vertêre terribiles vultus ad ora* (Iasonis) *venientis.* [3] *Præfixa ferro,* tipped with iron. [4] *Bisulco pede,* with cloven hoof. [5] *Fumificis mugitibus,* with smoky bellowings. [6] *Arma simul edita,* arms produced at the same time, viz. with themselves, *i. e.* the men who sprang up from the serpent's teeth.

Demisêre metu vultumque animumque Pelasgi.
Ipsa [1] quoque extimuit, quæ tutum fecerat illum:
Utque peti juvenem tot vidit ab hostibus unum,
Palluit; et subitò sine sanguine frigida sedit.
Neve parum valeant a se data gramina, carmen
Auxiliare canit, secretasque advocat artes.
Ille, gravem medios silicem jaculatus in hostes,
A se depulsum Martem convertit in ipsos.
Terrigenæ pereunt per mutua vulnera fratres,
Civilique cadunt acie. Gratantur Achivi,
Victoremque tenent, avidisque amplexibus hærent.
Tu quòque victorem complecti, barbara [2], velles;
Obstitit incepto pudor: et complexa fuisses;
Sed te, ne faceres, tenuit reverentia famæ.
Quod licet, affectu tacito lætaris; agisque
Carminibus grates, et Dîs auctoribus horum.
Pervigilem superest herbis sopire draconem;
Qui cristâ linguisque tribus præsignis, et uncis
Dentibus horrendus, custos erat arietis aurei.
Hunc postquam sparsit Lethæi gramine succi,
Verbaque ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ concita flumina sistant;
Somnus in ignotos oculos advenit: et auro
Heros Æsonius potitur: spolioque superbus,
Muneris auctorem secum, spolia altera, portans,
Victor Iolciacos tetigit cum conjuge portus.

[1] *Ipsa* (Medea). [2] *Barbara* (Virgo, *i. e.* Medea).

METAMORPHOSEON

LIBER XI.

Ceyx et Halcyone in halcyones. FAB. X.

INTEREA fratrisque sui[1], fratremque secutis
Anxia prodigiis turbatus pectora Ceyx,
Consulat ut sacras, hominum oblectamina, sortes,
Ad Clarium parat ire Deum : nam templa profanus
Invia[2] cum Phlegyis faciebat Delphica Phorbas.
Consilii tamen antè sui, fidissima, certam
Te facit, Halcyone; cui protinus intima frigus
Ossa receperunt, buxoque simillimus ora
Pallor obit, lacrymisque genæ maduêre profusis.
Ter conata loqui, ter fletibus ora rigavit:
Singultuque pias interrumpente querelas,
Quæ mea culpa tuam, dixit, carissime, mentem
Vertit ? ubi est, quæ cura meî priùs esse solebat ?
Jam potes Halcyone securus[3] abesse relictâ !
Jam via longa placet ! Jam sum tibi carior absens !
At, puto, per terras iter est, tantùmque dolebo,
Non etiam metuam ; curæque timore carebunt.
Æquora me terrent, et ponti tristis imago.
Et laceras[4] nuper tabulas in litore vidi,
Et sæpe in tumulis sine corpore[5] nomina legi.

[1] *Sui fratris,* of his brother, *i. e.* Dædălĭon, *q. v.* [2] *Invia,* inaccessible : See Phōrbas. [3] *Securus,* unanxious. [4] *Laceras,* shattered, viz. after shipwreck. [5] *In tumulis sine corpore,* on tombs without a body, *i. e.* on empty tombs *(tumuli inanes),* or Cenotaphs. A monument erected to one buried elsewhere, more commonly in ancient times, to one whose body had not been found, was called *tumŭlus inānis* by the Latins, and *Cenotaphĭon* by the Greeks.

Neve tuum fallax animum fiducia tangat,
Quòd socer Hippotades tibi sit, qui carcere fortes
Contineat ventos, et, cùm velit, æquora placet.
Cùm semel emissi tenuerunt æquora venti,
Nil illis vetitum est [1]; incommendataque tellus
Omnis, et omne fretum: cœli quòque nubila vexant;
Excutiuntque feris rutilos concursibus ignes.
Quo magis hos novi (nam novi, et sæpe paternâ
Parva domo vidi) magis hoc reor esse timendos.
Qùod tua si flecti precibus sententia nullis,
Care, potest, conjux, nimiùmque es certus eundi [2];
Me quòque tolle simul. Certè jactabimur unà;
Nec, nisi quæ patiar, metuam; pariterque feremus
Quicquid erit; pariter super æquora lata feremur.
Talibus Æolidos dictis lacrymisque movetur
Sidereus conjux; neque enim minor ignis in ipso est.
Sed neque propositos pelagi dimittere cursus,
Nec vult Halcyonen in partem adhibere pericli:
Multaque respondit timidum solantia pectus;
Nec tamen idcirco causam probat [3]. Addidit illis
Hoc quòque lenimen, quo solo flexit amantem:
Longa quidem nobis omnis mora: sed tibi juro
Per patrios ignes (si me modò fata remittent)
Ante reversurum, quàm Luna bis impleat orbem.
His ubi promissis spes est admota recursûs [4];

[1] *Nil vetitum est illis* (ventis), nothing is forbidden to them *(the winds)*; they hold nothing as forbidden; they disregàrd all authority, *or*, they are uncontroulable. [2] *Es certus eundi*, thou art resolved on going; thou hast resolved to go. [3] *Nec tamen idcirco probat causam* (Hālcȳŏnē), nor yet does he on that account justify the cause, *i. e.* his resolution, *to Hālcȳŏnē;* he is unable to persuade Hālcȳŏnē to approve of his resolution. [4] *Spes recursûs admota est*, the hope of his return was brought near; the hope of a quick return was added.

Protinus eductam navalibus æquore tingi,
Aptarique suis pinum jubet armamentis.
Quâ rursus visâ, veluti præsaga futuri,
Horruit Halcyone; lacrymasque emisit obortas:
Amplexusque dedit; tristique miserrima tandem
Ore, Vale, dixit: collapsaque corpore tota est [1].
Ast juvenes, quærente moras Ceyce, reducunt
Ordinibus geminis [2] ad fortia pectora remos;
Æqualique ictu scindunt freta. Sustulit illa
Humentes oculos; stantemque in puppe recurvâ,
Concussâque manu dantem sibi signa maritum
Prima videt [3], redditque notas. Ubi terra recessit
Longiùs, atque oculi nequeunt cognoscere vultus,
Dum licet, insequitur fugientem lumine pinum.
Hæc quòque ut haud poterat, spatio submota, videri,
Vela tamen spectat summo fluitantia malo [4].
Ut nec vela videt; vacuum petit anxia lectum,
Seque toro ponit. Renovat lectusque locusque
Halcyones lacrymas, et, quæ pars, admonet, absit.
Portubus exierant; et moverat aura rudentes;
Obvertit lateri pendentes navita remos;
Cornuaque [5] in summâ locat arbore [6]; totaque malo
Carbasa deducit [7], venientesque [8] excipit auras.

[1] *Tota collapsa est corpore,* she wholly fell down with her body she dropped down in a faint. [2] *Geminis ordinibus,* in double rows: the ship had only two banks of oars, else the adjective would have been *triplicibus.* [3] *Primaque videt* (Ceyca) *stantem,* &c. and she first sees *Ceyx* standing; and, on recovering from the faint, the first object she sees is Ceyx standing, &c. [4] *Summo malo,* from the top of the mast. [5] *Cornua,* strictly speaking, denoted the extremities of the sail-yards, which the Greeks and Romans called *horns,* probably from their having some resemblance to the horns of oxen; but the term *cornua* is frequently used by the Poets as synonymous with *vela, sails.* [6] *In summâ arbore,* on the top of the tree; on the top of the mast. [7] *Deducit,* brings down; unfurls. [8] *Venientes,* the coming, *i. e.* the rising.

Aut minus, aut certè medium non amplius æquor
Puppe secabatur, longèque erat utraque tellus [1];
Cùm mare sub noctem tumidis albescere cœpit
Fluctibus, et præceps spirare valentiùs Eurus.
Ardua, jamdudum, demittite cornua, rector [2]
Clamat; et antennis totum subnectite [3] velum.
Hic jubet: impediunt adversæ jussa procellæ,
Nec sinit audiri vocem fragor æquoris ullam.
Sponte tamen properant alii subducere remos;
Pars munire latus [4]; pars ventis vela negare.
Egerit [5] hic fluctus, æquorque refundit in æquor;
Hic rapit [6] antennas. Quæ dum sine lege [7] geruntur,
Aspera crescit hyems, omnique e parte feroces
Bella gerunt venti, fretaque indignantia miscent.
Ipse pavet, nec se, qui sit status, ipse fatetur
Scire ratis rector; nec quid jubeatve, vetetve:
Tanta mali moles [8] totâque potentior arte est.
Quippe sonant clamore viri, stridore rudentes,
Undarum incursu gravis unda, tonitribus æther.
Fluctibus erigitur, cœlumque æquare videtur
Pontus, et inductas aspergine tangere nubes:
Et modò, cùm fulvas ex imo verrit arenas,
Concolor est illis, Stygiâ modò nigrior undâ:
Sternitur interdum, spumisque sonantibus albet.
Ipsa quòque his agitur vicibus Trachinia puppis.
Et modò sublimis, veluti de vertice montis,
Despicere in valles, imumque Acheronta videtur.
Nunc, ubi demissam curvum circumstetit æquor,

[1] *Utraque tellus,* either land, *i. e.* Græcia, *Greece,* and Asia Minor, *Natolia.* [2] *Rector,* the pilot. [3] *Subnectite,* furl. [4] *Munire latus,* to fortify the side, *i. e.* to fill up the chinks or leaks, and thereby prevent the water from coming into the ship. [5] *Egerit,* throws out. [6] *Rapit,* takes quickly down. [7] *Lege,* order. [8] *Moles,* the magnitude.

Suspicere inferno summum de gurgite cœlum.
Sæpe dat ingentem fluctu latus icta fragorem:
Nec leviùs pulsata sonat, quàm ferreus olim
Cùm laceras aries ballistave concutit arces.
Utque solent, sumtis in cursu viribus, ire
Pectore in arma feri, prætentaque tela leones;
Sic ubi se ventis admiserat unda coörtis,
Ibat in arma [1] ratis, multoque erat altior illis.
Jamque labant cunei, spoliataque tegmine ceræ [2]
Rima patet, præbetque viam letalibus undis.
Ecce cadunt largi resolutis nubibus imbres;
Inque fretum credas totum descendere cœlum,
Inque plagas cœli tumefactum ascendere pontum.
Vela madent nimbis; et cum cœlestibus undis
Æquoreæ miscentur aquæ. Caret ignibus æther;
Cæcaque nox premitur tenĕbris hyemisque suisque.
Discutiunt tamen has, præbentque micantia lumen
Fulmina: fulmineis ardescunt ignibus undæ.
Dat quòque jam saltus intra cava texta carinæ
Fluctus: et, ut miles, numero præstantior omni,
Cùm sæpe assiluit defensæ mœnibus urbis,
Spe potitur tandem; laudisque accensus amore
Inter mille viros, murum tamen occupat unus.
Sic ubi pulsârunt acres latera ardua fluctus,
Vastiùs insurgens decimæ ruit impetus undæ:
Nec priùs absistit fessam oppugnare carinam,
Quàm velut in captæ descendat mœnia [3] navis.
Pars igitur tentabat adhuc invadere pinum;
Pars maris intus erat. Trepidant haud segniùs omnes,
Quàm solet urbs, aliis murum fodientibus extrà,
Atque aliis murum, trepidare, tenentibus intus.

[1] *Arma*, the rigging. [2] *Ceræ*, of pitch. [3] *Mœnia*, the walls, *or*, the sides, *i. e.* the hold.

Deficit ars, animique cadunt: totidemque videntur,
Quot veniant fluctus, ruere atque irrumpere mortes.
Non tenet[1] hic lacrymas: stupet hic: vocat ille beatos,
Funera quos maneant: hic votis numen adorat,
Brachiaque ad cœlum, quod non videt, irrita tollens
Poscit opem: subeunt[2] illi fratresque parensque;
Huic cum pignoribus[3] domus, et quod cuique relictum est.
Halcyone Ceyca movet; Ceycis in ore
Nulla nisi Halcyone est; et, cùm desideret unam,
Gaudet abesse tamen. Patriæ quòque vellet ad oras
Respicere, inque domum supremos vertere vultus;
Verùm, ubi sit, nescit. Tantâ vertigine pontus
Fervet, et, inductâ piceis e nubibus umbrâ,
Omne latet cœlum, duplicataque noctis imago est[4].
Frangitur incursu nimbosi turbinis arbos;
Frangitur et regimen[5]: spoliisque animosa superstans
Unda, velut victrix, sinuatas despicit undas.
Nec leviùs quàm si quis Athon Pindumve revulsos
Sede suâ totos in apertum everterit æquor,
Præcipitata ruit; pariterque et pondere et ictu
Mergit in ima ratem: cum quâ pars magna virorum
Gurgite pressa gravi, neque in aëra reddita, fato
Functa suo est. Alii partes et membra carinæ
Trunca tenent. Tenet ipse manu, quâ sceptra solebat,
Fragmina navigii Ceyx: socerumque patremque
Invocat, heu! frustra. Sed plurima[6] nantis in ore
Halcyone conjux. Illam meminitque refertque;
Illĭus ante oculos ut agant sua corpora fluctus,
Optat; et exanimis manibus tumuletur amicis.

[1] *Non tenet*, does not repress. [2] *Subeunt*, recur to his mind. [3] *Pignoribus*, pledges, *i. e.* his children. [4] *Imago noctis duplicata est*, the form of night was doubled, *i. e.* the darkness was double that of an ordinary night. [5] *Regimen*, the rudder. [6] *Plurima*, very much; very often.

Dum natat; absentem, quoties sinit hiscere fluctus,
Nominat Halcyonen, ipsisque immurmurat undis.
Ecce super medios fluctus niger arcus aquarum
Frangitur; et ruptâ mersum caput obruit undâ.
Lucifer obscurus, nec quem cognoscere posses,
Illâ nocte fuit: quoniamque excedere Olympo
Non licuit, densis texit sua nubibus ora.
Æolis interea tantorum ignara malorum
Dinumerat noctes: et jam, quas induat ille,
Festinat vestes: jam quas, ubi venerit ille,
Ipsa gerat: reditusque sibi promittit inanes.
Omnibus illa quidem Superis pia thura ferebat:
Ante tamen cunctos Junonis templa colebat;
Proque viro, qui nullus[1] erat, veniebat ad aras;
Utque foret sospes conjux suus, utque rediret,
Optabat, nullamque sibi præferret. At illi
Hoc de tot votis poterat contingere solum.
At Dea[2] non ultrà pro functo morte rogari
Sustinet: utque manus funestas arceat aris;
Iri, meæ, dixit, fidissima nuntia vocis,
Vise soporiferam Somni velociter aulam;
Exstinctique jube Ceycis imagine mittat
Somnia ad Halcyonen, veros narrantia casus.
Dixerat. Induitur velamina mille colorum
Iris, et arquato cœlum curvamine signans
Tecta petit jussi sub rupe latentia regis.
Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni;
Quò nunquam radiis oriens, mediusve, cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris

[1] *Nullus*, none; no more, *or*, dead. [2] *Dea*, *i. e. Juno.*

Evocat Auroram: nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convicia linguæ.
Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes; per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fœcunda papavera florent,
Innumeræque herbæ, quarum de lacte[1] soporem
Nox legit, et spargit per opacas humida terras.
Janua, quæ verso stridorem cardine reddat,
Nulla domo totâ; custos in limine nullus.
At medio torus est, hebeno sublimis in atrâ,
Plumeus, unicolor, pullo velamine tectus;
Quo cubat ipse Deus, membris languore solutis.
Hunc circa passim, varias imitantia formas
Somnia vana jacent totidem, quot messis aristas,
Silva gerit frondes, ejectas litus arenas.

Quo simul intravit, manibusque obstantia virgo
Somnia dimovit; vestis fulgore reluxit
Sacra domus: tardâque Deus gravitate jacentes
Vix oculos tollens, iterumque iterumque relabens,
Summaque percutiens nutanti pectora mento,
Excussit tandem sibi se: cubitoque levatus,
Quid veniat, cognôrat enim, scitatur. At illa:
Somne, quies rerum, placidissime, Somne, Deorum,
Pax animi, quem cura fugit, qui corda diurnis
Fessa ministeriis mulces, reparasque labori;
Somnia, quæ veras æquent imitamine[2] formas,
Herculeâ Trachine jube, sub imagine regis,
Halcyonen adeant, simulacraque naufraga fingant.

[1] *Lacte*, milk; milky juice, *i. e.* juices resembling milk. [2] *Æquent imitamine*, may equal by imitation; may have the exact resemblance, *or*, appearance.

Imperat hoc Juno. Postquam mandata peregit
Iris, abit: neque enim ulteriùs tolerare vaporis
Vim poterat; labique ut Somnum sensit in artus,
Effugit, et remeat per quos modò venerat arcus.
At pater e populo natorum mille suorum
Excitat artificem, simulatoremque figuræ,
Morphea. Non illo jussos solertiùs alter
Exprimit incessus, vultumque, sonumque loquendi,
Adjicit et vestes, et consuetissima cuique
Verba. Sed hic solos homines imitatur. At alter
Fit fera, fit volŭcris, fit longo corpore serpens.
Hunc Icelon Superi, mortale Phobetora vulgus
Nominat. Est etiam diversæ tertius artis [bemque,
Phantasos. Ille in humum, saxumque, undamque, tra-
Quæque vacant animâ, feliciter omnia transit.
Regibus hi [1], ducibusque suos ostendere vultus
Nocte solent: populos alii plebemque pererrant.
Præterit hos senior: cunctisque e fratribus unum
Morphea, qui peragat Thaumantidos edita [2], Somnus
Eligit: et rursus molli languore solutus,
Deposuitque caput, stratoque recondidit alto.
Ille [3] volat, nullos strepitus facientibus alis,
Per tenebras, intraque moræ breve tempus in urbem
Pervenit Æmoniam: positisque e corpore pennis
In faciem Ceycis abit [4], formâque sub illâ
Luridus, exsangui similis, sine vestibus ullis,
Conjugis ante torum miseræ stetit. Uda videtur
Barba viri, madidisque gravis fluere unda capillis.
Tum, lecto incumbens, fletu super ora refuso,
Hæc ait: Agnoscis Ceyca, miserrima conjux?
An mea mutata est facies nece? respice, nosces;

[1] *Hi*, these, *i. e.* Morpheus (2 syl.), Phobētor, and Phantăsos.
[2] *Edita*, the orders. [3] *Ille*, (Morpheus). [4] *Abit*, passes; transforms himself.

Inveniesque tuo pro conjuge conjugis umbram.
Nil opis, Halcyone, nobis tua vota tulerunt.
Occidimus! falsæ tibi me promittere noli[1].
Nubilus Ægeo deprendit in æquore navim
Auster, et ingenti jactatam flamine solvit:
Oraque nostra, tuum frustra clamantia nomen,
Implêrunt fluctus. Non hæc tibi nunciat auctor[2]
Ambiguus; non ista vagis rumoribus audis:
Ipse ego fata tibi præsens mea naufragus edo.
Surge, age, da lacrymas, lugubriaque indue[3]: nec me
Indeploratum sub inania[4] Tartara mitte.
Adjicit his vocem Morpheus, quam conjugis illa
Crederet esse sui[5]. Fletus quòque fundere veros
Visus erat; gestumque manus Ceycis habebant.
  Ingemit Halcyone lacrymans, motatque lacertos
Per somnum; corpusque petens[6] amplectitur auras:
Exclamatque, Mane. Quò te rapis? ibimus unà.
Voce suâ, specieque viri turbata soporem
Excutit: et primò si sit circumspicit illìc,
Quà modò visus erat: nam moti voce ministri
Intulerant lumen. Postquam non invenit[7] usquam,
Percutit ora manu, laniatque a pectore vestes,
Pectoraque ipsa ferit. Nec crinem solvere curat;
Scindit: et altrici, quæ luctûs causa, roganti,
Nulla est Halcyone, nulla est, ait: occidit unà
Cum Ceyce suo. Solantia tollite[8] verba.
Naufragus interiit. Vidi, agnovique, manusque
Ad discedentem, cupiens retinere, tetendi.
Umbra fuit: sed et umbra tamen manifesta, virique

[1] *Noli promittere me tibi falsæ*, do not promise me to thee deceived; do not entertain a false hope of my return. [2] *Auctor*, messenger. [3] *Indue lugubria*, put on mournings. [4] *Inania*: See page 81. Note 2. [5] (Vocem) *sui conjugis*. [6] *Petens*, grasping at. [7] *Invenit* (Ceyca). [8] *Tollite*, take away; away with.

Vera mei. Non ille quidem, si quæris, habebat
Assuetos vultus: nec, quo priùs, ore nitebat.
Pallentem, nudumque, et adhuc humente capillo
Infelix vidi: stetit hoc miserabilis ipso
Ecce loco; et quærit, vestigia si qua supersint.
Hoc erat, hoc animo quod divinante timebam;
Et, ne, me fugiens, ventos sequerere, rogabam.
At certè vellem, quoniam periturus abibas,
Me quòque duxisses. Tecum fuit utile [1], tecum
Ire mihi. Neque enim de vitæ tempore quidquam
Non simul egissem, nec mors discreta fuisset.
Nunc absens pereo, jactor nunc fluctibus absens;
Et, sine me, me pontus habet. Crudelior ipso
Sit mihi mens pelago, si vitam ducere [2] nitar
Longiùs, et tanto pugnem superesse dolori.
Sed neque pugnabo; nec te, miserande, relinquam;
Et tibi nunc saltem veniam comes; inque sepulchro,
Si non urna, tamen junget nos litera [3]: si non
Ossibus ossa meis, at nomen nomine tangam.
Plura dolor prohibet; verboque intervenit omni
Plangor, et attonito gemitus e corde trahuntur.
Mane erat: egreditur tectis ad litus, et illum
Mœsta locum repetit, de quo spectârat euntem.
Dumque, Moratus ibi, dumque, Hic retinacula solvit,
Hoc mihi discedens dedit oscula litore, dicit;
Dumque notata oculis reminiscitur acta, fretumque
Prospicit, in liquidâ, spatio distante, tuetur
Nescio quid, quasi corpus, aquâ; primoque, quid illud
Esset, erat dubium. Postquam paullò appulit unda;
Et, quamvis aberat, corpus tamen esse liquebat [5],
Qui foret, ignorans, quia naufragus, omine mota est:

[1] *Fuit utile*, it was useful; it would have been better. [2] *Ducere*, to prolong. [3] *Litera*, the letter; the epitaph. [4] *Appulit*, brought it near. [5] *Liquebat*, it was manifest.

Et, tanquam ignoto lacrymas daret, Heu! miser, inquit,
Quisquis es, et si qua est conjux tibi! Fluctibus actum
Fit propiùs corpus. Quod quo magis illa tuetur,
Hoc minùs, et minùs est amens sua. Jamque propinquæ
Admotum terræ, jam quod cognoscere posset,
Cernit. Erat conjux. Ille est! exclamat, et unà
Ora, comas, vestem lacerat: tendensque trementes
Ad Ceyca manus, Sic, O carissime conjux,
Sic ad me, miserande, redis? ait. Adjacet undis
Facta manu moles, quæ primas æquoris iras
Frangit, et incursus quæ prædelassat aquarum.
Insilit huc: mirumque fuit potuisse; volabat:
Percutiensque levem modò natis aëra pennis,
Stringebat summas ales miserabilis undas[1].
Dumque volat, mœsto similem, plenumque querelæ
Ora dedêre sonum tenui crepitantia rostro.
Ut verò tetigit mutum et sine sanguine corpus,
Dilectos artus amplexa recentibus alis,
Frigida nequicquam duro dedit oscula rostro.
Senserit hoc Ceyx, an vultum motibus undæ
Tollere sit visus, populus dubitabat: at ille
Senserat. Et tandem, Superis miserantibus, ambo
Alite mutantur. Fatis obnoxius îsdem
Tunc quòque mansit amor: nec conjugiale solutum
Fœdus in alitibus. Coëunt, fiuntque parentes:
Perque dies placidos, hiberno tempore, septem
Incubat Halcyone pendentibus æquore nidis.
Tum via tuta maris[2]: ventos custodit, et arcet
Æolus egressu, præstatque nepotibus æquor[3].

[1] *Miserabilis ales stringebat summas undas*, a mournful bird she skimmed along the surface of the waves. [2] *Via maris*, the way, *or*, the path, of the sea, *i. e.* sailing. [3] *Præstatque æquor nepotibus*, and smoothes the sea to his grand-children.

METAMORPHOSEON

LIBER XIII.

Certamen inter Ajacem et Ulyssem de armis Achillis.

FAB. I.

Consedere duces, et, vulgi stante coronâ,
Surgit ad hos clypei dominus septemplicis Ajax.
Utque erat impatiens iræ, Sigeïa, torvo,
Litora respexit classemque in litore, vultu:
Intendensque manus, Agimus, prô Jupiter! inquit,
Ante rates causam; et mecum confertur Ulysses!
At non Hectoreis dubitavit cedere flammis,
Quas ego sustinui, quas hâc a classe fugavi.
Tutius est fictis igitur contendere verbis,
Quàm pugnare manu. Sed nec mihi dicere promtum,
Nec facere est isti: quantùmque ego Marte feroci,
Quantùm acie valeo, tantùm valet iste loquendo.
Nec memoranda tamen vobis mea facta, Pelasgi,
Esse reor; vidistis enim: sua narret Ulysses,
Quæ sine teste gerit, quorum nox conscia sola est.
Præmia magna peti fateor; sed demit honorem
Æmulus. Ajaci non est tenuisse superbum,
Sit licèt hoc ingens, quidquid speravit Ulysses.
Iste tulit pretium jam nunc certaminis hujus;
Quo cùm victus erit, mecum certâsse feretur.
  Atque ego, si virtus in me dubitabilis esset,
Nobilitate potens essem, Telamone creatus,
Mœnia qui forti Trojana sub Hercule cepit,

Litoraque intravit Pagasæâ Colcha carinâ.
Æacus huic pater est, qui jura silentibus illìc
Reddit, ubi Æoliden saxum grave Sisyphon urget.
Æacon agnoscit summus, prolemque fatetur
Jupiter esse suam. Sic ab Jove tertius Ajax.
Nec tamen hæc series in causâ prosit, Achivi,
Si mihi cum magno non est communis Achille.
Frater erat; fraterna peto. Quìd sanguine cretus
Sisyphio, furtisque, et fraude simillimus illi,
Inserit Æacidis alienæ nomina gentis?
An, quòd in arma prior, nulloque sub indice, veni,
Arma neganda mihi? potiorque videbitur ille,
Ultima qui cepit, detrectavitque furore
Militiam ficto; donec solertior isto,
Sed sibi inutilior, timidi commenta retexit
Naupliades animi, vitataque traxit in arma?
Optima nunc sumat, qui sumere noluit ulla:
Nos inhonorati, et donis patruelibus orbi,
Obtulimus qui nos ad prima pericula, simus.
Atque utinam aut verus furor ille, aut creditus, esset;
Nec comes hic Phrygias unquam venisset ad arces
Hortator scelerum! non te, Pœantia proles,
Expositum Lemnos nostro cum crimine haberet:
Qui nunc, ut memorant, silvestribus abditus antris,
Saxa moves gemitu, Laërtiadæque precaris,
Quæ meruit: quæ, si Dî sunt, non vana preceris.
Et nunc ille eadem nobis juratus in arma,
Heu! pars una ducum, quo successore sagittæ
Herculis utuntur, fractus morboque fameque,
Velaturque aliturque avibus; volŭcresque petendo
Debita Trojanis exercet spicula fatis.
Ille tamen vivit, quia non comitavit Ulyssen.
Mallet et infelix Palamedes esse relictus;
Viveret, aut certè letum sine crimine haberet.

Quem malè convicti nimiùm memor iste furoris
Prodere rem Danaam finxit, fictumque probavit
Crimen, et ostendit, quod jam præfoderat, aurum.
Ergo aut exsilio vires subduxit Achivis,
Aut nece. Sic pugnat, sic est metuendus Ulysses.
Qui, licet eloquio fidum quòque Nestora vincat,
Haud tamen efficiet, desertum ut Nestora crimen
Esse rear nullum. Qui, cùm imploraret Ulyssen,
Vulnere tardus equi, fessusque senilibus annis,
Proditus a socio est. Non hæc mihi crimina fingi
Scit bene Tydides, qui nomine sæpe vocatum
Corripuit, trepidoque fugam exprobravit amico.
Adspiciunt oculis Superi mortalia justis.
En! eget auxilio, qui non tulit; utque reliquit,
Sic linquendus erat. Legem sibi dixerat ipse.
Conclamat socios: adsum, videoque trementem,
Pallentemque metu, ac trepidantem morte futurâ.
Opposui molem clypei, texique jacentem;
Servavique animam (minimum est hoc laudis) inertem.
Si perstas certare, locum redeamus in illum;
Redde hostem, vulnusque tuum, solitumque timorem;
Post clypeumque late; et mecum contende sub illo.
At postquam eripui, cui standi vulnera vires
Non dederant, nullo tardatus vulnere fugit.
Hector adest, secumque Deos in prælia ducit.
Quâque ruit, non tu tantùm terreris, Ulysse,
Sed fortes etiam; tantum trahit ille timoris.
Hunc ego sanguineæ successu cædis ovantem
Cominus ingenti resupinum pondere fudi.
Hunc ego poscentem, cum quo concurreret, unus
Sustinui; sortemque meam vovistis, Achivi:
Et vestræ valuêre preces. Si quæritis hujus
Fortunam pugnæ; non sum superatus ab illo.
Ecce! ferunt Troës ferrumque, ignemque, Jovemque

In Danaas classes: ubi nunc facundus Ulysses?
Nempe ego mille meo protexi pectore puppes,
Spem vestri reditûs. Date tot pro navibus arma.
Quòd si vera licet mihi dicere; quæritur istis, [est:
Quàm mihi, major honos; conjunctaque gloria nostra
Atque Ajax armis, non Ajaci arma petuntur.
Conferat his Ithacus Rhesum, imbellemque Dolona,
Priamidenque Helenum raptâ cum Pallade captum.
Luce nihil gestum, nihil est Diomede remoto.
Si semel ista datis meritis tam vilibus arma;
Dividite, et major pars sit Diomedis in illis.
Quò tamen hæc Ithaco? qui clàm, qui semper inermis
Rem gerit, et furtis incautum decipit hostem?
Ipse nitor galeæ claro radiantis ab auro
Insidias prodet, manifestabitque latentem.
Sed neque Dulichius sub Achillis casside vertex
Pondera tanta feret. Nec non onerosa gravisque
Pelias esse potest imbellibus hasta lacertis.
Nec clypeus, vasti cælatus imagine mundi,
Conveniet timidæ, natæque ad furta sinistræ.
Debilitaturum quid te petis, improbe, munus?
Quod tibi si populi donaverit error Achivi,
Cur spolieris, erit; non, cur metuaris ab hoste.
Et fuga, quâ solâ cunctos, timidissime, vincis,
Tarda futura tibi est gestamina tanta trahenti.
Adde, quòd iste tuus, tam raro prælia passus,
Integer est clypeus: nostro, qui tela ferendo
Mille patet plagis, novus est successor habendus.
Denique, quid verbis opus est? spectemur agendo:
Arma viri fortis medios mittantur in hostes;
Inde jubete peti, et referentem ornate relatis.
Finierat Telamone satus; vulgique secutum
Ultima murmur erat: donec Laërtius heros
Adstitit, atque oculos paulum tellure moratos

Sustulit ad proceres, exspectatoque resolvit
Ora sono: neque abest facundis gratia dictis.
Si mea cum vestris valuissent vota, Pelasgi,
Non foret ambiguus tanti certaminis heres:
Tuque tuis armis, nos te poteremur, Achille.
Quem quoniam non æqua mihi vobisque negârunt
Fata; manuque simul veluti lacrymantia tersit
Lumina, quis magno meliùs succedat Achilli,
Quàm per quem magnus Danaïs successit Achilles?
Huic modò ne prosit, quòd, ut est, hebes esse videtur
Neve mihi noceat, quod vobis semper, Achivi,
Profuit ingenium; meaque hæc facundia, si qua est,
Quæ nunc pro domino, pro vobis sæpe locuta est,
Invidiâ careat: bona nec sua quisque recuset.
Nam genus, et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco. Sed enim, quia rettulit Ajax
Esse Jovis pronepos, nostri quòque sanguinis auctor
Jupiter est, totidemque gradus distamus ab illo.
Nam mihi Laërtes pater est, Arcesius illi,
Jupiter huic: neque in his quisquam damnatus et exsul.
Est quòque per matrem Cyllenius addita nobis
Altera nobilitas. Deus est in utroque parente.
Sed neque materno quòd sum generosior ortu,
Nec mihi quòd pater est fraterni sanguinis insons,
Proposita arma peto: meritis expendite causam.
Dummodo, quòd fratres Telamon Peleusque fuerunt,
Ajacis meritum non sit: nec sanguinis ordo,
Sed virtutis honos, spoliis quæratur in istis.
Aut si proximitas, primusque requiritur heres,
Est genitor Peleus, est Pyrrhus filius illi,
Quis locus Ajaci? Phthiam Scyronve ferantur.
Nec minùs est isto Teucer patruelis Achilli.
Num petit ille tamen? num sperat, ut auferat arma?
Ergo operum quoniam nudum certamen habetur;

Plura quidem feci, quàm quæ comprendere dictis
In promtu mihi sit: rerum tamen ordine ducar.
Præscia venturi genitrix Nereïa leti,
Dissimulat cultu natum: deceperat omnes,
In quibus Ajacem, sumtæ fallacia vestis.
Arma ego femineis, animum motura virilem,
Mercibus inserui. Neque adhuc projecerat heros
Virgineos habitus, cùm parmam hastamque tenenti,
Nate Deâ, dixi, tibi se peritura reservant
Pergama. Quid dubitas ingentem evertere Trojam?
Injecique manum, fortemque ad fortia misi.
Ergo opera illius mea sunt. Ego Telephon hastâ
Pugnantem domui; victum orantemque refeci.
Quòd Thebæ cecidêre, meum est: me credite Lesbon,
Me Tenedon, Chrysenque, et Cyllan, Apollinis urbes,
Et Scyron cepisse: meâ concussa putate
Procubuisse solo Lyrnesia mœnia dextrâ.
Utque alias taceam; qui sævum perdere posset
Hectora, nempe dedi: per me jacet inclytus Hector.
Illis hæc armis, quibus est inventus Achilles,
Arma peto: vivo dederam, post fata reposco.
  Ut dolor unius Danaos pervenit ad omnes,
Aulidaque Euboicam complêrunt mille carinæ;
Exspectata diu, nulla, aut contraria classi,
Flamina sunt: duræque jubent Agamemnona sortes
Immeritam sævæ natam mactare Dianæ.
Denegat hoc genitor, Divisque irascitur ipsis;
Atque in rege tamen pater est. Ego mite parentis
Ingenium verbis ad publica commoda verti.
Nunc equidem fateor, fassoque ignoscat Atrides,
Difficilem tenui sub iniquo judice causam.
Hunc tamen utilitas populi fratrisque, datique
Summa movet sceptri, laudem ut cum sanguine penset.

Mittor et ad matrem, quæ non hortanda, sed astu
Decipienda fuit. Quò si Telamonius îsset,
Orba suis essent etiamnum lintea ventis.
Mittor et Iliacas audax orator ad arces;
Visaque et intrata est altæ mihi curia Trojæ;
Plenaque adhuc erat illa viris. Interritus egi, 198
Quam mihi mandârat communis Græcia, causam:
Accusoque Parin, prædamque Helenamque reposco;
Et moveo Priamum, Priamoque Antenora junctum.
At Paris, et fratres, et qui rapuêre sub illo,
Vix tenuêre manus, scis hoc, Menelaë, nefandas;
Primaque lux nostri tecum fuit illa pericli.
  Longa referre mora est, quæ consilioque manuque
Utiliter feci spatiosi tempore belli.
Post acies primas, urbis se mœnibus hostes
Continuêre diu, nec aperti copia Martis
Ulla fuit: decimo demum pugnavimus anno.
Quid facis interea, qui nil, nisi prœlia, nosti? 210
Quis tuus usus erat? nam si mea facta requiris,
Hostibus insidior, fossas munimine cingo,
Consolor socios, ut longi tædia belli
Mente ferant placidâ, doceo quo simus alendi
Armandive modo; mittor, quò postulat usus.
  Ecce! Jovis monitu, deceptus imagine somni,
Rex jubet incepti curam dimittere belli.
Ille potest auctore suam defendere causam.
Non sinat hoc Ajax, delendaque Pergama poscat; 219
Quodque potest, pugnet. Cur non remoratur ituros?
Cur non arma capit? dat, quod vaga turba sequatur?
Non erat hoc nimium, nunquam nisi magna loquenti.
Quid! quòd et ipse fugis? vidi, puduitque videre,
Cùm tu terga dares, inhonestaque vela parares.
Nec mora, quid facitis? quæ vos dementia, dixi,

Concitat, O socii, captam dimittere Trojam?
Quidve domum fertis decimo, nisi dedecus, anno?
Talibus atque aliis, in quæ dolor ipse disertum
Fecerat, aversos profugâ de classe reduxi.
Convocat Atrides socios terrore paventes;
Nec Telamoniades etiam nunc hiscere quidquam
Ausit: at ausus erat reges incessere dictis
Thersites, etiam per me haud impune, protervis.
Erigor, et trepidos cives exhortor in hostem,
Amissamque meâ virtutem voce reposco.
Tempore ab hoc, quodcunque potest fecisse videri
Fortiter iste, meum est, qui dantem terga retraxi.
  Denique de Danaïs quis te laudatve petitve?
At sua Tydides mecum communicat acta;
Me probat; et socio semper confidit Ulysse.
Est aliquid, de tot Graïorum millibus, unum
A Diomede legi. Nec me sors ire jubebat;
Sic tamen, et spreto noctisque hostisque periclo,
Ausum eadem, quæ nos, Phrygiâ de gente Dolona
Interimo; non antè tamen, quàm cuncta coëgi
Prodere, et edidici, quid perfida Troja pararet.
Omnia cognôram; nec, quod specularer, habebam:
Et jam præmissâ poteram cum laude reverti.
Haud contentus eâ, petii tentoria Rhesi,
Inque suis ipsum castris comitesque peremi:
Atque ita captivo, victor votisque potitus,
Ingredior curru lætos imitante triumphos.
Cujus equos pretium pro nocte poposcerat hostis,
Arma negate mihi; fueritque benignior Ajax.
  Quìd Lycii referam Sarpedonis agmina ferro
Devastata meo? cum multo sanguine fudi
Cœranon, Hippasiden, Alastoraque, Chromiumque,
Alcandrumque, Haliumque, Noëmonaque, Prytaninque,

Exitioque dedi cum Chersidamante Thoöna,
Et Charopen, fatisque immitibus Ennomon actum :
Quique minùs celebres nostrâ sub mœnibus urbis
Procubuêre manu. Sunt et mihi vulnera, cives,
Ipso pulchra loco : nec vanis credite verbis :
Adspicite en! vestemque manu deducit, et, Hæc sunt
Pectora semper, ait, vestris exercita rebus.
At nihil impendit per tot Telamonius annos
Sanguinis in socios ; et habet sine vulnere corpus.
Quid tamen hoc refert; si se pro classe Pelasgâ
Arma tulisse refert contra Troasque Jovemque?
Confiteorque, tulit ; neque enim bene facta malignè
Detrectare meum est : sed nec communia solus
Occupet, atque aliquem vobis quòque reddat honorem.
Reppulit Actorides, sub imagine tutus Achillis,
Troas ab arsuris cum defensore carinis.
Ausum etiam Hectoreo solum concurrere Marti
Se putat, oblitus regisque, ducumque, meique,
Nonus in officio, et prælatus munere sortis.
Sed tamen eventus vestræ, fortissime, pugnæ
Quis fuit? Hector abit violatus vulnere nullo.
Me miserum ! quanto cogor meminisse dolore
Temporis illius, quo, Graiûm murus, Achilles
Procubuit ! nec me lacrymæ, luctusve, timorve
Tardârunt, quin corpus humo sublime referrem.
His humeris, his, inquam, humeris ego corpus Achillis
Et simul arma tuli, quæ nunc quòque ferre laboro.
Sunt mihi, quæ valeant in talia pondera, vires ;
Est animus vestros certè sensurus honores.
Scilicet idcirco pro nato cærula mater
Ambitiosa suo fuit, ut cœlestia dona,
Artis opus tantæ, rudis et sine pectore miles
Indueret? neque enim clypei cælamina nôrit,

Oceanum, et terras, cumque alto sidera cœlo,
Pleïadasque, Hyadasque, immunemque æquoris Arcton;
Diversasque urbes, nitidumque Orionis ensem.
Postulat, ut capiat, quæ non intelligit, arma.
  Quid? quòd me duri fugientem munera belli
Arguit incepto serum accessisse labori?
Nec se magnanimo maledicere sentit Achilli?
Si simulâsse vocat crimen, simulavimus ambo.
Si mora pro culpâ est, ego sum maturior illo.
Me pia detinuit conjux, pia mater Achillem:
Primaque sunt illis data tempora, cætera vobis.
Haud timeo, si jam nequeo defendere crimen
Cum tanto commune viro. Deprensus Ulyssis
Ingenio tamen ille, at non Ajacis, Ulysses.
Neve in me stolidæ convicia fundere linguæ
Admiremur eum; vobis quòque digna pudore
Objicit. An falso Palameden crimine turpe
Accusâsse mihi, vobis damnâsse decorum est?
Sed neque Naupliades, facinus defendere tantum
Tamque patens, valuit: nec vos audîstis in illo
Crimina: vidistis, pretioque objecta patebant.
  Nec Pœantiaden quòd habet Vulcania Lemnos,
Esse reus merui: factum defendite vestrum,
Consensistis enim; nec me suasisse negabo,
Ut se subtraheret bellique viæque labori,
Tentaretque feros requie lenire dolores.
Paruit; et vivit. Non hæc sententia tantùm
Fida, sed et felix; cùm sit satìs, esse fidelem.
Quem quoniam vates delenda ad Pergama poscunt,
Ne mandate mihi: meliùs Telamonius ibit,
Eloquioque virum morbis irâque furentem
Molliet, aut aliquâ producet callidus arte.
Antè retro Simoïs fluet, et sine frondibus Ide
Stabit, et auxilium promittet Achaïa Trojæ,

Quàm, cessante meo pro vestris pectore rebus,
Ajacis stolidi Danaïs solertia prosit.
Sis licèt infestus sociis, regique, mihique,
Dure Philoctete; licèt exsecrere, meumque
Devoveas sine fine caput, cupiasque dolenti
Me tibi forte dari, nostrumque haurire cruorem,
[Utque tui mihi, sic fiat tibi copia nostri,]
Te tamen aggrediar; mecumque reducere nitar.
Tamque tuis potiar, faveat Fortuna, sagittis,
Quàm sum Dardanio, quem cepi, vate potitus;
Quàm responsa Deûm, Trojanaque fata retexi;
Quàm rapui Phrygiæ signum penetrale Minervæ
Hostibus e mediis. Et se mihi comparet Ajax?
Nempe capi Trojam prohibebant fata sine illis.
Fortis ubi est Ajax? ubi sunt ingentia magni
Verba viri? cur hìc metuis? cur audet Ulysses
Ire per excubias, et se committere nocti?
Perque feros enses, non tantùm mœnia Troum,
Verùm etiam summas arces intrare, suâque
Eripere æde Deam, raptamque efferre per hostes?
Quæ nisi fecissem, frustra Telamone creatus
Gestâsset lævâ taurorum tergora septem.
Illâ nocte mihi Trojæ victoria parta est;
Pergama tum vici, cùm vinci posse coëgi.
Desine Tydiden vultuque et murmure nobis
Ostentare meum: pars est sua laudis in illis.
Nec tu, cùm sociâ clypeum pro classe tenebas,
Solus eras; tibi turba comes, mihi contigit unus,
Qui, nisi pugnacem sciret sapiente minorem
Esse, nec indomitæ deberi præmia dextræ,
Ipse quòque hæc peteret; peteret moderatior Ajax,
Eurypylusque ferox, claroque Andremone natus:
Nec minùs Idomeneus, patriâque creatus eâdem
Meriones, peteret majoris frater Atridæ.

Quippe manu fortes, nec sunt tibi Marte secundi,
Consiliis cessêre meis. Tibi dextera bello
Utilis; ingenium est, quod eget moderamine nostri.
Tu vires sine mente geris; mihi cura futuri est.
Tu pugnare potes; pugnandi tempora mecum
Eligit Atrides. Tu tantùm corpore prodes;
Nos animo. Quantoque ratem qui temperat, anteit
Remigis officium, quanto dux milite major,
Tanto ego te supero. Nec non in corpore nostro
Pectora sunt potiora manu: vigor omnis in illis.
At vos, O proceres, vigili date præmia vestro;
Proque tot annorum curâ, quos anxius egi,
Hunc titulum meritis pensandum reddite nostris.
Jam labor in fine est. Obstantia fata removi;
Altaque, posse capi faciendo, Pergama cepi.
Per spes nunc socias, casuraque mœnia Troum,
Perque Deos, oro, quos hosti nuper ademi,
Per, si quid superest, quod sit sapienter agendum,
Si quid adhuc audax, ex præcipitique petendum,
Si Trojæ fatis aliquid restare putatis,
Este mei memores: aut, si mihi non datis arma,
Huic date. Et ostendit signum fatale Minervæ.
Mota manus procerum est; et, quid facundia posset,
Re patuit; fortisque viri tulit arma disertus.
Hectora qui solus, qui ferrum, ignemque, Jovemque,
Sustinuit toties; unam non sustinet iram;
Invictumque virum vincit dolor. Arripit ensem;
Et, Meus hic certè est. An et hunc sibi poscet Ulysses?
Hoc, ait, utendum est in me mihi; quique cruore
Sæpe Phrygum maduit, domini nunc cæde madebit;
Ne quisquam Ajacem possit superare, nisi Ajax.
Dixit: et, in pectus, tum denique vulnera passum,
Quâ patuit ferro, letalem condidit ensem.

Nec valuêre manus infixum educere telum,
Expulit ipse cruor; rubefactaque sanguine tellus
Purpureum viridi genuit de cespite florem,
Qui priùs Œbalio fuerat de vulnere natus.
Litera communis mediis pueroque viroque
Inscripta est foliis; hæc nominis, illa querelæ.

METAMORPHOSEON

LIBER XV.

Pythagoræ oratio ab esu carnium dehortans. FAB. II.

Vir fuit hìc, ortu Samius: sed fugerat unà
Et Samon et dominos; odioque tyrannidis exsul
Sponte erat. Isque, licèt cœli regione remotos,
Mente Deos adiit; et, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.
Cùmque animo, et vigili perspexerat omnia curâ,
In medium discenda dabat: cœtusque silentûm,
Dictaque mirantûm, magni primordia mundi,
Et rerum causas, et quid natura, docebat,
Quid Deus, unde nives, quæ fulminis esset origo,
Jupiter, an venti, discussâ nube, tonarent,
Quid quateret terras, quâ sidera lege mearent,
Et quodcunque latet. Primusque animalia mensis
Arguit imponi; primus quòque talibus ora
Docta quidem solvit, sed non et credita, verbis:
  Parcite, mortales, dapibus temerare nefandis
Corpora. Sunt fruges, sunt deducentia ramos
Pondere poma suo, tumidæque in vitibus uvæ,
Sunt herbæ dulces; sunt, quæ mitescere flammâ
Mollirique queant. Nec vobis lacteus humor
Eripitur, nec mella thymi redolentia florem.

Prodiga divitias alimentaque mitia tellus
Suggerit, atque epulas sine cæde et sanguine præbet.
Carne feræ sedant jejunia; nec tamen omnes.
Quippe equus, et pecudes, armentaque gramine vivunt.
At quibus ingenium est immansuetumque ferumque,
Armeniæque tigres, iracundique leones,
Cumque lupis ursi, dapibus cum sanguine gaudent.
Heu! quantum scelus est, in viscera viscera condi,
Congestoque avidum pinguescere corpore corpus,
Alteriusque animantem animantis vivere leto!
Scilicet in tantis opibus, quas optima matrum
Terra parit, nil te nisi tristia mandere sævo
Vulnera dente juvat, ritusque referre Cyclopum?
Nec, nisi perdideris alium, placare voracis
Et male morati poteris jejunia ventris?
At vetus illa ætas, cui fecimus Aurea nomen,
Fœtibus arboreis, et, quas humus educat, herbis,
Fortunata fuit, nec polluit ora cruore.
Tunc et aves tutas movêre per aëra pennas,
Et lepus impavidus mediis erravit in agris,
Nec sua credulitas piscem suspenderat hamo.
Cuncta sine insidiis, nullamque timentia fraudem,
Plenaque pacis erant. Postquam non utilis auctor
Victibus invidit, quisquis fuit ille, virorum,
Corporeasque dapes avidam demersit in alvum;
Fecit iter sceleri. Primâque e cæde ferarum
Incaluisse putem maculatum sanguine ferrum.
Idque satìs fuerat: nostrumque petentia letum
Corpora missa neci, salvâ pietate, fatemur;
Sed, quàm danda neci, tam non epulanda fuerunt.
Longiùs inde nefas abiit; et prima putatur
Hostia sus meruisse mori, quia semina pando
Eruerit rostro, spemque interceperit anni.
Vite caper morsâ Bacchi mactandus ad aras

Dicitur ultoris. Nocuit sua culpa duobus.
Quid meruistis, oves, placidum pecus, inque tuendos
Natum homines, pleno quæ fertis in ubere nectar?
Mollia quæ nobis vestras velamina lanas
Præbetis, vitâque magis, quàm morte, juvatis.
Quid meruêre boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?
Immemor est demum, nec frugum munere dignus,
Qui potuit, curvi demto modò pondere aratri,
Ruricolam mactare suum; qui trita labore
Illa, quibus toties durum renovaverat arvum,
Tot dederat messes, percussit colla securi.
  Nec satis est, quòd tale nefas committitur: ipsos
Inscripsêre Deos sceleri, numenque supernum
Cæde laboriferi credunt gaudere juvenci.
Victima labe carens, et præstantissima formâ,
(Nam placuisse nocet,) vittis præsignis et auro,
Sistitur ante aras, auditque ignara precantem,
Imponique suæ videt inter cornua fronti,
Quas coluit, fruges; percussaque sanguine cultros
Inficit in liquidâ prævisos forsitan undâ.
Protinus ereptas viventi pectore fibras
Inspiciunt, mentesque Deûm scrutantur in illis.
Unde fames homini vetitorum tanta ciborum?
Audetis vesci, genus O mortale? quod, oro,
Ne facite; et monitis animos advertite nostris:
Cùmque boum dabitis cæsorum membra palato,
Mandere vos vestros scite et sentite colonos.
  Et quoniam Deus ora movet, sequar ora moventem
Ritè Deum; Delphosque meos, ipsumque recludam
Æthera, et augustæ reserabo oracula mentis.
Magna, nec ingeniis evestigata priorum,
Quæque diu latuêre, canam. Juvat ire per alta
Astra; juvat, terris et inerti sede relictis,

Nube vehi, validique humeris insistere Atlantis
Palantesque animos passim ac rationis egentes
Despectare procul, trepidosque obitumque timentes
Sic exhortari, seriemque evolvere fati.

Euphorbus in Pythagoram, et quod cuncta rerum temporibus mutentur. FAB. III.

O GENUS attonitum gelidæ formidine mortis !
Quid Styga, quid tenĕbras, quid nomina vana timetis,
Materiem vatum, falsique piacula mundi ?
Corpora sive rogus flammâ, seu tabe vetustas
Abstulerit, mala posse pati non ulla putetis.
Morte carent animæ ; semperque, priore relictâ
Sede, novis habitant domibus vivuntque receptæ.
Ipse ego, nam memini, Trojani tempore belli
Panthoïdes Euphorbus eram, cui pectore quondam
Sedit in adverso gravis hasta minoris Atridæ.
Cognovi clypeum, lævæ gestamina nostræ,
Nuper Abanteïs templo Junonis in Argis.
Omnia mutantur ; nihil interit. Errat, et illìnc
Huc venit, hinc illùc, et quoslibet occupat artus
Spiritus : eque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.
Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est : animam sic semper eandem
Esse, sed in varias doceo migrare figuras.
Ergo, ne pietas sit victa cupidine ventris,
Parcite, vaticinor, cognatas cæde nefandâ
Exturbare animas : nec sanguine sanguis alatur.
Et quoniam magno feror æquore, plenaque ventis
Vela dedi ; nihil est toto quod perstet in orbe.
Cuncta fluunt, omnisque vagans formatur imago.

Ipsa quòque assiduo labuntur tempora motu
Non secus ac flumen. Neque enim consistere flumen,
Nec levis hora potest: sed ut unda impellitur undâ,
Urgeturque prior veniente, urgetque priorem;
Tempora sic fugiunt pariter, pariterque sequuntur,
Et nova sunt semper. Nam quod fuit antè, relictum est,
Fitque, quod haud fuerat, momentaque cuncta no-
Cernis et emersas in lucem tendere noctes, [vantur.
Et jubar hoc nitidum nigræ succedere nocti.
Nec color est idem cœlo, cùm lassa quiete
Cuncta jacent mediâ, cùmque albo Lucifer exit
Clarus equo: rursumque alius, cùm prævia luci
Tradendum Phœbo Pallantias inficit orbem.
Ipse Dei clypeus, terrâ cùm tollitur imâ,
Mane rubet, terrâque rubet cùm conditur imâ;
Candidus in summo est. Melior natura quòd illìc
Ætheris est, terræque procul contagia vitat.
Nec par aut eadem nocturnæ forma Dianæ
Esse potest unquam; semperque hodierna sequente,
Si crescit, minor est; major, si contrahit orbem.
Quid? non in species succedere quatuor annum
Adspicis, ætatis peragentem imitamina nostræ?
Nam tener, et lactens, puerique simillimus ævo
Vere novo est. Tunc herba nitens, et roboris expers
Turget, et insolida est, et spe delectat agrestem.
Omnia tum florent; florumque coloribus almus
Ridet ager: neque adhuc virtus in frondibus ulla est.
Transit in Æstatem, post Ver, robustior Annus,
Fitque valens juvenis: neque enim robustior ætas
Ulla, nec uberior, nec, quæ magis æstuet, ulla est.
Excipit Autumnus, posito fervore juventæ
Maturus, mitisque, inter juvenemque senemque
Temperie medius, sparsis per tempora canis.
Inde senilis Hiems tremulo venit horrida passu,

Aut spoliata suos, aut, quos habet, alba capillos.
Nostra quòque ipsorum semper, requieque sine ullâ,
Corpora vertuntur: nec, quod fuimusve, sumusve,
Cras erimus. Fuit illa dies, quâ semina tantùm,
Spesque hominum primæ, maternâ habitavimus alvo.
Artifices Natura manus admovit; et angi
Corpora visceribus distentæ condita matris
Noluit; eque domo vacuas emisit in auras.
Editus in lucem jacuit sine viribus infans:
Mox quadrupes, rituque tulit sua membra ferarum:
Paulatimque tremens, et nondum poplite firmo
Constitit, adjutis aliquo conamine nervis.
Inde valens veloxque fuit; spatiumque juventæ
Transit, et, emensis medii quòque temporis annis,
Labitur occiduæ per iter declive senectæ.
Subruit hæc ævi demoliturque prioris
Robora: fletque Milon senior, cùm spectat inanes
Illos, qui fuerant solidorum mole tororum
Herculeis similes, fluidos pendere lacertos.
Flet quòque, ut in speculo rugas adspexit aniles,
Tyndaris, et secum, cur sit bis rapta, requirit.
Tempus edax rerum, tuque, invidiosa vetustas,
Omnia destruitis, vitiataque dentibus ævi
Paulatim lentâ consumitis omnia morte.
Hæc quòque non perstant, quæ nos elementa vocamus;
Quasque vices peragant, animos adhibete, docebo.

Elementorum mutationes, et aquæ in terras, montes in valles, et contra. FAB. IV.

Quatuor æternus genitalia corpora mundus
Continet: ex illis duo sunt onerosa, suoque
Pondere in inferiùs, tellus atque unda, feruntur;
Et totidem gravitate carent, nulloque premente,

Alta petunt, aër atque aëre purior ignis.
Quæ quanquam spatio distant, tamen omnia fiunt
Ex ipsis, et in ipsa cadunt: resolutaque tellus
In liquidas rorescit aquas; tenuatus in auras
Aëraque humor abit: demto quòque pondere, rursus
In superos aër tenuissimus emicat ignes.
Inde retro redeunt, idemque retexitur ordo.
Ignis enim densum spissatus in aëra transit;
Hic in aquas; tellus glomeratâ cogitur undâ.
Nec species sua cuique manet; rerumque novatrix
Ex aliis alias reparat Natura figuras.
Nec perit in tanto quidquam, mihi credite, mundo;
Sed variat, faciemque novat: nascique vocatur,
Incipere esse aliud, quàm quod fuit antè: morique
Desinere illud idem, cùm sint huc forsitan illa,
Hæc translata illùc; summâ tamen omnia constant.
Nil equidem durare diu sub imagine eâdem
Crediderim. Sic ad ferrum venistis ab auro
Secula: sic toties versa est fortuna locorum.
Vidi ego, quod fuerat quondam solidissima tellus
Esse fretum; vidi factas ex æquore terras;
Et procul a pelago conchæ jacuêre marinæ;
Et vetus inventa est in montibus anchora summis.
Quodque fuit campus, vallem decursus aquarum
Fecit; et eluvie mons est deductus in æquor.
Eque paludosâ siccis humus aret arenis;
Quæque sitim tulerant, stagnata paludibus hument.
Hìc fontes Natura novos emisit, at illìc
Clausit, et antiqui tam multa tremoribus orbis
Flumina prosiliunt, aut excæcata residunt.

Julius Cæsar in Cometen. FAB. LI.

Hic tamen accessit delubris advena nostris:
Cæsar in Urbe suâ Deus est, quem Marte togâque
Præcipuum, non bella magis finita triumphis,
Resque domi gestæ, properataque gloria rerum
In sidus vertêre novum, stellamque comantem,
Quàm sua progenies. Neque enim de Cæsaris actis
Ullum majus opus, quàm quòd pater exstitit hujus.
Scilicet æquoreos plus est domuisse Britannos,
Perque papyriferi septemflua flumina Nili
Victrices egisse rates, Numidasque rebelles,
Cinyphiumque Jubam, Mithridateisque tumentem
Nominibus Pontum, populo adjecisse Quirini,
Et multos meruisse, aliquos egisse triumphos,
Quàm tantum genuisse virum, quo præside rerum,
Humano generi, Superi, cavistis abunde.
Ne foret hic igitur mortali semine cretus,
Ille Deus faciendus erat. Quod ut aurea vidit
Æneæ genitrix, vidit quòque triste parari
Pontifici letum, et conjurata arma moveri.
Palluit, et cunctis, ut cuique erat obvia, Divis,
Adspice, dicebat, quantâ mihi mole parentur
Insidiæ, quantâque caput cum fraude petatur
Quod de Dardanio solum mihi restat Iülo.
Solane semper ero justis exercita curis?
Quam modò Tydidæ Calydonia vulneret hasta,
Nunc malè defensæ confundant mœnia Trojæ;
Quæ videam natum longis erroribus actum,
Jactarique freto, sedesque intrare silentûm,
Bellaque cum Turno gerere, aut, si vera fatemur,

Cum Junone magis. Quid nunc antiqua recordor
Damna mei generis? timor hic meminisse priorum
Non sinit. In me acui sceleratos cernitis enses;
Quos prohibete, precor, facinusque repellite, neve
Cæde sacerdotis flammas exstinguite Vestæ.
  Talia nequicquam toto Venus anxia cœlo [quam
Verba jacit, Superosque movet: qui rumpere quan-
Ferrea non possunt veterum decreta Sororum,
Signa tamen luctûs dant haud incerta futuri.
Arma ferunt nigras inter crepitantia nubes,
Terribilesque tubas, auditaque cornua cœlo
Præmonuisse nefas. Phœbi quòque tristis imago
Lurida sollicitis præbebat lumina terris.
Sæpe faces visæ mediis ardere sub astris:
Sæpe inter nimbos guttæ cecidêre cruentæ.
Cærulus et vultum ferrugine Lucifer atrâ
Sparsus erat, sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo;
Mille locis lacrymavit ebur, cantusque feruntur
Auditi, sanctis et verba minacia lucis.
Victima nulla litat; magnosque instare tumultus
Fibra monet; cæsumque caput reperitur in extis.
Inque foro, circumque domos, et templa Deorum
Nocturnos ululâsse canes; umbrasque silentûm
Erravisse ferunt, motamque tremoribus urbem.
Non tamen insidias venturaque vincere fata
Præmonitus potuêre Deûm; strictique feruntur
In templum gladii; neque enim locus ullus in Urbe
Ad facinus, diramque, placet, nisi Curia, cædem.
  Tum verò Cytherea manu percussit utrâque
Pectus; et æthereâ molitur condere nube,
Quâ priùs infesto Paris est ereptus Atridæ,
Et Diomedeos Æneas fugerat enses.

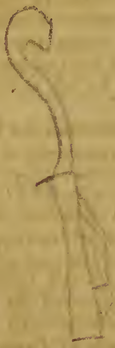
Talibus hanc genitor: Sola insuperabile fatum,
Nata, movere paras? intres licet ipsa Sororum
Tecta trium; cernes illìc molimine vasto
Ex ære, et solido rerum tabularia ferro,
Quæ, neque concursum cœli, neque fulminis iram,
Nec, metuunt, ullas, tuta atque æterna, ruinas.
Invenies illìc inclusa adamante perenni
Fata tui generis: legi ipse, animoque notavi,
Et referam, ne sis etiamnum ignara futuri.
Hic sua complevit, pro quo, Cytherea, laboras,
Tempora, perfectis, quos terræ debuit, annis.
Ut Deus accedat cœlo, templisque colatur,
Tu facies, natusque suus; qui nominis hæres
Impositum feret Urbis onus, cæsique parentis
Nos in bella suos fortissimus ultor habebit.
Illius auspiciis obsessæ mœnia pacem
Victa petent Mutinæ; Pharsalia sentiet illum,
Emathiâque iterum madefacti cæde Philippi;
Et magnum Siculis nomen superabitur undis;
Romanique ducis conjux Ægyptia, tædæ
Non bene fisa, cadet; frustraque erit illa minata,
Servitura suo Capitolia nostra Canopo.
Quid tibi Barbariem, gentes ab utroque jacentes
Oceano numerem? quodcunque habitabile tellus
Sustinet, hujus erit; pontus quòque serviet illi.
Pace datâ terris, animum ad civilia vertet
Jura suum, legesque feret justissimus auctor,
Exemploque suo mores reget; inque futuri
Temporis ætatem venturorumque nepotum
Prospiciens, prolem sanctâ de conjuge natam
Ferre simul, nomenque suum, curasque jubebit.
Nec, nisi cùm senior similes æquaverit annos,
Æthereas sedes cognataque sidera tanget.
Hanc animam interea cæso de corpore raptam

Fac jubar, ut semper Capitolia nostra Forumque
Divus ab excelsâ prospectet Julius æde.
Vix ea fatus erat, mediâ cum sede Senatûs
Constitit alma Venus, nulli cernenda, suique
Cæsaris eripuit membris, nec in aëra solvi
Passa recentem animam, cœlestibus intulit astris.
Dumque tulit, lumen capere, atque ignescere sensit,
Emisitque sinu: Lunâ vòlat altiùs illa,
Flammiferumque trahens spatioso limite crinem
Stella micat, natique videns benefacta, fatetur,
Esse suis majora, et vinci gaudet ab illo.
Hic sua præferri quanquam vetat acta paternis,
Libera fama tamen, nullisque obnoxia jussis,
Invitum præfert, unâque in parte repugnat.
Sic magni cedit titulis Agamemnonis Atreus;
Ægea sic Theseus, sic Pelea vincit Achilles.
Denique, ut exemplis ipsos æquantibus utar,
Sic et Saturnus minor est Jove. Jupiter arces
Temperat æthereas, et mundi regna triformis:
Terra sub Augusto; pater est et rector uterque.
Di, precor, Æneæ comites, quibus ensis et ignis
Cesserunt, Dique Indigetes, genitorque, Quirine,
Urbis, et invicti genitor, Gradive, Quirini,
Vestaque Cæsareos inter sacrata Penates,
Et cum Cæsareâ tu, Phœbe domestice, Vesta,
Quique tenes altus Tarpeias Jupiter arces,
Quosque alios vati fas appellare piumque,
Tarda sit illa dies, et nostro serior ævo,
Quâ caput Augustum, quem temperat, orbe relicto,
Accedat cœlo, faveatque precantibus absens.

JAMQUE opus exegi, quod nec Jovis ira, nec ignes
Nec poterit ferrum, nec edax abolere vetustas.
Cùm volet illa dies, quæ nil nisi corporis hujus

Jus habet, incerti spatium mihi finiat ævi;
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum.
Quâque patet domitis Romana potentia terris
Ore legar populi; perque omnia secula famâ,
Si quid habent veri vatum præsagia, vivam.

FINIS.



INDEX,

HISTORICAL, GEOGRAPHICAL,

AND

MYTHOLOGICAL.

ADVERTISEMENT TO THE FIRST EDITION.

THE following pages contain little either in design or execution which can be called new. The author is willing to resign the praise of originality, if he can obtain that of usefulness. His intention was to lesson the labour both of teacher and scholar: how far he has succeeded, must be left to the judgment of the public.

Several advantages would be derived from the Latin Classics, commonly read in schools, being accommodated with a Vocabulary of proper names, composed at more leisure, and written with greater ability than that which is appended to the Decerpta from Ovid's Metamorphoses. The progress of the Scholar would be facilitated by having every word, not occurring in his Latin Dictionary, fully explained at the end of the Volume. Considerable knowledge of Geography and History would be obtained, and the understanding improved by the attention being fixed on things more than on words. All that is necessary to be known respecting the gods of Greece and Rome, would be supplied without injury either to delicacy of feeling, or purity of morals. To understand many allusions both in ancient and modern poetry, some acquaintance with the history of the heathen deities is indispensable; but, it is much to be wished, that the books written on that subject, of which the public have long and justly complained, were banished from Schools.

With respect to Classical Dictionaries, to say nothing of their very high price, there is not one known to the author, which contains every Proper Name which occurs even in the Decerpta from Ovid. Nor is this the only objection which lies against them. The genders and declensions are most commonly unnoticed, the quantities are generally unmarked, and few of the adjectives or other derivatives are given. Besides, most, if not all of them, enter more minutely into the history of the gods, than is either necessary or justifiable.

By the time scholars have made such progress in the Latin language, as renders it proper to put Ovid into their hands, something more is necessary than translating a Latin word by the corresponding English term. The beauties and defects of style should be pointed out, and the relation of one part to another. They should be taught to comprehend thoroughly the various allusions to history, mythology, antiquities, and geography. It is not possible this can be done, if the Proper Names are neglected. The teacher who passes them without elucidation, is justly chargeable either with incapacity for the duties of his office, or with infidelity in the discharge of them.

* * * * * * * * *

Grammar School, Glasgow,
30th September, 1808.

In this edition all the articles have been carefully revised, a few added, and the greater number considerably enlarged. But whether the improvement be in proportion to the increase of the Volume, the Public will determine.

Grammar School, Glasgow,
30th August, 1810.

The whole Index has again been examined with great care, many alterations have been made, and not a few of the articles have been wholly re-written. The last was a necessary consequence of the late publications on the Geography and Antiquities of Greece. The author has perused most of the late travels in that classical country, and readily allows that he has selected

from them whatever seemed calculated to improve the knowledge of the class of readers for whom his little book is intended. In these publications there exists a considerable difference in the manner of spelling modern proper names, and in several instances they are divided in opinion respecting the site of the ancient cities, &c. To enter into the discussion of disputed points in an edition of this kind were highly improper, and, therefore, he has adopted the idea in his judgment most consistent with the ancient historians.

Modern names are, in general, printed in Italicks; but when the modern is the same with the ancient name, it is sometimes printed in Roman and sometimes in Italick letter.

To supersede the necessity of pointing out the inflexion of many of the Proper Names which Ovid has declined in the Greek manner, the table on next page has been added.

Grammar School, Glasgow,
15th May, 1816.

TABLE OF THE DECLENSION OF GREEK NOUNS.

Nom.	Gen.	Dat.	Accus.	Voc.	Abl.
Andrŏgĕos,	Andrŏgei, v. Andrŏgĕo,	Andrŏgĕo,	Andrŏgĕon,	Andrŏgĕos,	Andrŏgĕo, of 2d Dec.
Perseus,	Persĕos v. Persei,	Persĕi, v. Persĕo,	Perĕsa,	Perseu,	——, of 3d Dec.
			——	——	Persĕo, of 2d Dec.
Paris,	Parĭdis, v. Parĭdos,	Parĭdi,	Parĭda, v. Parim, v. Parin,	Pari,	Parĭde.
Tethys,	Tethy̆is, v. Tethy̆os,	Tethy̆i,	Tethy̆a, v. Tethym, v. Tethyn,	Tethy,	Tethy̆e, v. Tethy.
Ino,	Inûs,	Ino,	Ino,	Ino,	Ino.

INDEX,

&c.

ĂBĂRIS, is, *acc.* in, a man born near Caucăsus, who was killed by Pērseus (2 syl.).

Ăbas, āntis, a king of Argos. He was the father of Prœtus and Acrĭsĭus. Abāntĭădes, æ, Acrĭsĭus, a son of Abas (IV. 606); also used for Pērseus (2 syl.) his great-grandson (IV. 672, *et*, 766; *et*, V. 138). *Adj.* Ăbāntēus, a, um.

Ăbas, āntis, a man who, at the nuptial feast of Pērseus (2 syl.), mortally wounded Pĕlătes in the side, whilst he was hanging by the door-post to which Cŏrȳthus had fixed his right hand with a spear.

Ăchāĭa, æ, *f.* a district of Pĕlŏpōnnēsus, the *Morea*, bounded on the N. by Sĭnus Cŏrĭnthĭăcus, the *Gulf of Lepanto;* on the W. by that part of the *Mediterranean Sea* which was anciently called Măre Iŏnĭum; on the S. by Elis and Arcădĭa; and on the E. by Sĭcȳōnĭa. From its ancient inhabitants, Iŏnĭi, ōrum, it was called Iōnĭa, and on their being dispossessed by the Achæi, *or*, Achīvi, it received this appellation from the conquerors. It was also known by the name of Hellas, a term, like Achāĭa, frequently employed to denote *Greece* in general. Achāĭas, āĭdos, *et*, Achāis, ĭdos, *f.* Grecian, of *Greece*, with relation to a female or to a noun feminine. *Adj.* Achæus, Achāĭus, *et*, Achāĭcus, a, um, of Achāĭa, of *Greece*, Grecian.

Ăchĕlōĭădes, *et*, Ăchĕlōĭdes, dum, *f.* a patronymic of the Sirens, the daughters of Ăchĕlōus and Stĕrŏpē. See Siren.

Ăchĕron, ōntis, *acc.* ta, *m.* a river in the Infernal Regions. According to some of the poets, Ăchĕron was the son of Cĕres without a father. For fear of the Titans, he concealed himself in these regions, and was changed into the bitter stream which bears his name. Others say that Ăchĕron was the son of Tītan and Tērra, whom Jūpĭter changed into a river in the

Infernal Regions, because he had given water to his enemies, the Titans, when thirsty. There was a river of this name in Epīrus, a maritime district on the west of *Greece;* another in Elis, in Pĕlŏpōnnēsus, the *Morea;* another in the territory of the Brūttĭi, near the south west extremity of Itălĭa, *Italy;* another in the Riphēan mountains, &c. *Adj.* Ăchĕrōntæus, Ăchĕrōntĭcus, Ăchĕrūntĭus, Ăchĕrūntĭcus, *et,* Ăchĕrūsĭus, a, um.

Ăchīlles, is, *et,* Ăchīlleus (3 syl.), ĕos, the son of Pēleus (2 syl.), king of Thēssălĭa, *Thessaly,* and of Thĕtis the goddess of the sea. Endowed with the gift of prophecy, Thĕtis knew that her son would lose his life at Trōja, *Troy,* and therefore to prevent his going to the war, sent him privately to her brother, Lȳcŏmēdes, king of Scȳros, with whom he continued disguised in a female dress, until he was discovered by Ulȳsses. As Troy could not be taken without him, and as he was naturally fond of arms, and ambitious of military glory, he immediately joined his countrymen, and sailed for the Trojan coast. He was the bravest and most beautiful of all the Greeks who fought in that tedious, bloody, and destructive contest. After giving many proofs of astonishing bravery and military prowess, he quarrelled with Agămēmnon, Commander-in-chief of the Grecian army, and, in disgust, withdrew his men from the war to his ships. In this sullen retirement, he remained a considerable time, obstinately rejecting the earnest solicitations of his countrymen to support the cause of *Greece.* During the absence of Achīlles, the Trojans were victorious. But his friend Patrōclus, clad in his armour, having rashly encountered Hector, fell by the hand of that hero. Achīlles, to revenge his death, resolved instantly to take the field. For this purpose, Vūlcānus, at the request of Thĕtis, made her son a complete suit of armour, of which Homer (Iliad. Lib. XVIII. 469—512.) has given a minute and masterly description. With these celestial arms, many of the Trojans were put to death. At last, he engaged in single combat with Hector, whom he killed, and having first, in barbarous triumph, dragged the lifeless body at his chariot-wheels from the city towards the Grecian ships, and thrice round the tomb of Patrōclus, he then sold it to the venerable Prĭămus for a large ransom. Achīlles, falling afterwards in love with Pŏlȳxĕna, a daughter of the Trojan King, whilst soliciting her hand in the temple of Mĭnērva, was wounded by her brother Păris in the heel, which caused his death. The achievements of this

hero, Virgil exhibits to Ænēas in a painting at Carthage (Æn. 1, 468, seqq.). Ăchīllīdes, æ, Pȳrrhus, the son of Achilles. *Adj.* Ăchīllēus, a, um.

Ăchīvi, ōrum, the inhabitants of Achāĭa, but frequently employed to denote the Greeks in general. See Achāĭa.

Ăcœtes, æ, a native of Mæŏnĭa, a province of Asĭa Mĭnor, *Natolia,* and a chief man among the crew of Tuscan pirates, who, without his consent, carried away Băcchus, whom they had found asleep on the coast of Dīa, promising to land him on the same island. But love of plunder made them steer in a different direction, for which act of perfidy they were all, except Acœtes, changed into dolphins. When Băcchus allowed himself to be seized by the servants of Pēntheus (2 syl.) and carried before that prince, he assumed the appearance and name of Acœtes (III. 582—691).

Acŏnītum, i, *n.* wolfsbane, *or,* monkshood. Ovid derives the name from its growing on *hard rocks* (ἀκόναι). According to Pliny, this was the most active of all poisons, and first dropped from the foaming mouth of Cerbĕrus, when Hercŭles dragged him from the Infernal Regions by Achĕrūsĭa in Hērăclēa Pōntĭca, the *Crimea,* one of the imaginary entrances to the subterraneous abodes of departed spirits.

Monkshood, *or,* wolfsbane, is a plant of which there are ten species. Except one, they are all natives of Alpes, the *Alps,* and rise to the height of from three to six feet.

Ăcōnteus (3 syl.), ĕos, *et,* Acōntĕus, ĕi, a soldier of Pērseus (2 syl.), who, from accidentally looking at the head of the Gorgon, Mĕdūsa, was changed into stone.

Ācrĭsĭus, i, a son of Abas, king of Argos, and Ocălĕa. He was the twin brother of Prœtus, with whom, on his reaching manhood, he disputed the right of succession in many a violent struggle. At last, after coming to a pitched battle, which terminated in equal success, they entered into a treaty which secured to Acrĭsĭus the crown of Argos, and to Prœtus the sovereignty of Tīrȳnthus. According to Ovid, Prœtus expelled Acrĭsĭus, and was in possession of the citadel of Argos (*Acrĭsĭōnēas arces* V. 239), at the time Pērseus (2 syl.) with Andrŏmĕda, his wife, entered his native city. Being informed by an oracle that he would be put to death by his daughter's son, he confined Dănăē in a tower (to which Horace alludes, Od. 3, 16, 5.) to prevent her having children; but without effect. See Dănăē, and Pērseus (2 syl.). The fame of his grandson, after his remarkable adventures, having reached the ears

of Acrĭsĭus, he went to Lārīssa on purpose to see him, at the time Teutămis was celebrating funeral games in honour of his father. To this city Pērseus (2 syl.) had repaired with the view of distinguishing himself among the combatants. Here he accidentally killed, with a coit, an old man, who was found to be his grandfather Acrĭsĭus, and thus fulfilled the oracular prediction. Ăcrĭsĭōnĭădes, æ, Pērseus (2 syl.), grandson of Acrĭsĭus. *Adj.* Ăcrĭsĭŏnēus, a, um.

Āctæon, ŏnis, *acc.* na, a Bœotian, the son of Arīstæus and Autŏnŏē, a daughter of Cădmus, hence *Nepos Cadmi* (III. 174). He was a famous huntsman, and kept a number of dogs for the chase. Of these, Ovid (III. 206—233.) has given the names of thirty-five, which are all expressive of their nature, colour, or country. For having accidentally seen Diāna and her nymphs bathing, he was by that goddess changed into a stag, and afterwards torn in pieces by his own dogs.

Āctæus, a, um, of, or belonging to, Actē, es, Acta, Actĭca, *v.* Àttĭca, æ, *f.* a country of Græcĭa, *Greece*, of which Athēnæ, *Athens*, was the capital. Hence the adjective signified Athenian. Others derive the word from Actæus, i, who conquered that part of *Greece* to which he gave the name of Attĭca. His daughter Aglauros was married to Cecrops, who is generally considered the first king of *Athens*.

Āctŏrĭdes, æ, Patrŏclus, who derived this name from his paternal grandfather, Actor, ŏris. Also a patronymic of Erĭthos, the son of Actor, whom Pērseus (2 syl.) killed (V. 79).

Æăcus, i, *acc.* on, *v.* um, the son of Jūpĭter and Ægīna, was king of Œnŏpĭa, an island in that part of Mărĕ Ægæum, the *Archipelăgo*, called Sarŏnĭcus Sĭnus, the *Gulf of Egina.* To this island, in honour of his mother, he gave the name of Ægīna. On account of his integrity and justice, Æăcus was made one of the Judges in the Infernal Regions. Æăcĭdes, æ, a descendant of Æăcus, Achilles, &c. *Adj.* Æăcĭdēĭus; *et*, Æăcĭdīnus, a, um, of Æăcus, of Achīlles, or of their descendants.

Æas, āntis, *m.* called by Livy Aŏŭs, i, *m.* the *Pollonia*, a river of Epīrus, which falls into Mărĕ Iŏnĭum. On the banks of the *Pollonia*, Philip, king of Măcĕdŏnĭa, was defeated by the Romans. The modern name is evidently derived from Apŏllŏnĭa, a town of some note which stood near it; but of which scarcely a vestige now remains.

Æēta, æ, *v.* Æētes, æ, the son of Sol and Pērsēis, a daughter of Ocĕănus and Tethys. He was king of Cōlchis, and married Idўa, one of the Ocĕănĭdes, by whom he had two daughters,

Mēdēa and Chālcĭŏpē, and one son, Absȳrtus. To Phrȳxus, son of Athămas, king of *Theva*, who, to escape the cruelty of his stepmother Ino, had fled to his court, Æētes gave a hospitable reception, and afterwards his daughter Chālcĭŏpē in marriage. After she had born him four sons, Æētes put him to death, either to prevent his aspiring at the crown, or to get possession of the golden fleece. See Jāson. How long Æētes lived after the murder of his son-in-law is not known. *Perque patrem soceri, i. e. Solem* (VII. 96). The genealogy of Æētes explains part of Jason's oath. Æētĭas, ădos, *v.* Æētis, ĭdis, a patronymic of Mēdēa. *Adj.* Æētĭus, *et*, Æētæus, a, um.

Ægæon, ōnis, *v.* ŏnis, the son of Cœlus, *or* Pōntus, and Tērra, who by the gods, Homer says (Il. I. 403), was called Brĭăreus (3 syl.), a giant who had fifty heads, and a hundred hands. Ovid and others describe him as a sea-deity. It is probable that he was a notorious pirate, having a number of men under him, which gave rise to the fable of his fifty heads and hundred hands.

Ægæus, *v.* Ægēus, a, um (Mărĕ), or simply Ægēum, i, *n.* the *Archipelăgo*, that part of the *Mediterranean Sea* which separates Græcĭa, *Greece*, from Asĭa Mĭnor, *Anatolia* or *Natolia*, so called either from Ægeus (2 syl.), the father of Thēseus (2 syl.), who threw himself into it and perished, or from the number of its islands appearing like goats (in Greek *Aix, aigos*), or from Ægēa, a queen of the Amazons, being drowned in it, or from a small rocky island to which the Greeks gave the name of *Aix* (Latin *Æx*), because to people sailing from Achāĭa to Andros the first sight of it bore a considerable resemblance to that of a goat rising suddenly up. It was particularly sacred to Nēptūnus, who was fabled to have had his residence there; hence Virgil calls him *Ægæus Neptūnus* (Æn. 3, 74.).

Ægeus (2 syl.), ĕos, a son of Pāndīon, king of *Athens*. He married Æthra, daughter of Pittheus (2 syl.), king of Trœzen, *Damala*, by whom he became the father of Thēseus (2 syl.). Mīnos, king of Crēta, *Candia*, having conquered the Athenians, compelled them to send annually seven boys and as many girls, of the choice of the youth, to be devoured by the Minotaur. Thēseus (2 syl.), at his own request, having been included in that number, before he left his native city, had promised to his father that, if he returned in safety, the ship would have, instead of black, white sails. The youth,

however, failed in his promise, and Ægeus (2 syl.), on descrying the ship with her black sails as she approached the Athenian port, concluded that his son was dead, and, in the agony of his grief, threw himself into Mărĕ Ægēum, the *Archipelăgo,* and was drowned. From Ægeus (2 syl.) some derive the name of this Sea. See former article.

Ægȳptus, i, *f. Egypt*, a large country of Afrĭca, bounded on the E. by that part of Arăbĭa Pētræa, *Stony Arabia*, called the *Isthmus of Suez*, and Sĭnus Arăbĭcus, the *Red Sea*, which separate it from Arăbĭa, on the S. by Æthĭŏpĭa, on the W. by Lĭbȳa, *Barca*, and the eastern part of the desert of *Zaara*, and on the N. by the *Mediterranean*. Its length from N. to S. was about 600 miles, and its breadth from 100 to 200. *Egypt* was divided into Upper, Middle, and Lower. The first, Thēbăis, ĭdos, *f.* from its chief city Thēbæ, ārum, *or*, Ægȳptus Sŭpĕrĭor, included all the country to the south of Hĕrmŏpŏlis; the second, Hēptănŏmis, extended from Thēbăis nearly to the city of Mĕmphis; and the last, Ægȳptus Infĕrĭor, stretching from Hēptănŏmis to the shore of the *Mediterranean*, comprehended the Delta, and was the most beautiful and valuable part of *Egypt*. The Egyptians, like the Chinese, lay claim to the highest antiquity, and pretend to have records for 20,000, and even 50,000, years. This absurd chronology involves their early history in fable. That they are one of the most ancient nations in the world, cannot be questioned, and that many of the arts and sciences originated among them, is equally certain. It is allowed, that the Greeks were indebted to the Egyptians for their first acquaintance with both. Several of the founders of colonies in *Greece* were natives of this country. For some rude notions of astronomy, the Egyptians were under obligation to the Chaldeans. The pyramids have been the wonder of every succeeding age, and could not have been erected without considerable knowledge of the mechanic powers. The famous labyrinth, the work of king Psāmmītĭchus, which stood near the lake Mœris, and contained, according to Hĕrŏdŏtus, Pōmpōnĭus Mela, and Străbo, twelve palaces and three thousand houses, all under ground, built of marble, and communicating with each other by innumerable secret winding passages, is an additional proof of their skill both in Mechanics and Architecture. *Egypt* now forms part of the Turkish empire, and its inhabitants, like most of the other subjects of that state, are sunk to a very low degree of effeminacy, ignorance, and

barbarity. *Inh.* Ægyptii, ōrum. *Adj.* Ægyptius, Ægyptiăcus, *et*, Ægyptinus, a, um, Egyptian, of, or belonging to, *Egypt. Ægyptia conjunx* (XV. 826), *i. e. Clĕŏpātra, q. v. Adv.* Ægyptiăcè, after the manner of the Egyptians.

Aëllo, ōnis, *m.* (*Storm*), one of Actæon's dogs.

Æmŏnĭa, æ, *v.* Hæmŏnĭa, *f.* an ancient name of Thēssălĭa, *Thessaly*, from Æmon, ŏnis, *v.* Hæmon, ŏnis, a native of Thēbæ, *Theva*, who, on being informed that Antĭgŏnē, daughter of Œdĭpus, king of that city, with whom he was passionately in love, had been put to death by her father's orders, killed himself on her tomb. *Adj.* Æmŏnĭus, *v.* Hæmŏnĭus, a, um, Thessalian. *Æmŏnĭos arcus* (II. 81), the Thessalian bows, *i. e.* the sign Săgĭttārĭus, *q. v.*

Ænēas, æ, an illustrious Trojan Prince, the son of Anchīses and Venus. He married Crĕūsa, a daughter of Prĭămus, king of Troy, by whom he had a son, Iūlus, afterwards called Ascănĭus. Ancient authors are not agreed in opinion respecting the character of this prince. His bravery and patriotism are extolled by some, whilst others charge him with betraying his country to the Greeks, and preserving his life by that traitorous conduct. This accusation rests perhaps on no better ground than the surmise of Homer, that he was at variance with his father-in-law. The achievements of Ænēas, from the destruction of his native city, to his settlement in Lătĭum (*q. v.*), have been celebrated by Virgil, the Prince of Latin poets. From the Hero, the immortal Bard has called his poem Ænēis, *v.* Æneïs, ĭdos, *f.* Ænĕădæ, ārum, the Trojans *or* the Romans. *Adj.* Ænēĭus, a, um.

Æŏlus, i, the god of the winds, was the son *or* the grandson of Hīppŏtas and Mĕlănīppē, and king of the islands which lye between Itălĭa, *Italy*, and Sicĭlĭa, *Sicily*. From him they were called *Æŏlĭæ Insŭlæ*, and from *Lĭpăra*, the largest of them, *Lĭpăræōrum Insŭlæ*. Some have supposed that he was called the god of the winds, because from his skill in predicting changes of the weather, he seemed to his ignorant subjects to have the winds and clouds under his power; and others, from his knowledge of astronomy, and being the inventer of sails. But as the art of navigation was discovered by the Phœnicians, the more probable conjecture is, that these islands were fabled to be the residence of the winds, on account of the loud subterraneous noise often heard by the inhabitants, and occasioned, most probably, by the volcanic eruptions to which they are subject. They are now called the *Lipări*, or the *Liparĕan Islands*, and form part of the king-

dom of the *Two Sicilies.* From his father *or* his grandfather Hīppŏtas. Æŏlus was called Hīppŏtădes, æ. Æŏlĭdes, æ, a son of Æŏlus. Æŏlis, ĭdos, Hălcy̆ŏnē, the daughter of Æŏlus (XI. 444). *Adj.* Æŏlĭus, a, um.

Æŏlus, i, the father of Athămas, who is hence called Æŏlĭdes, æ. *Postes Æŏlĭi* (IV. 486), the gates of Athămas, the son of Æŏlus. *Adj.* Æŏlĭus, a, um. *Æŏlĭum vellus*, the golden fleece (Mart. 8. 51.).

Æscŭlāpĭus, i, was the god of medicine. Of this name Cĭcĕro and others mention eight; but Æscŭlāpĭus, who received divine honours at *Rome*, was the son of Apŏllo, and Cŏrōnis*, daughter of Phlĕgĭas, a Thessalian. To escape the fury of her father, provoked at her pregnancy, Cŏrōnis fled to Epĭdaurus, *Malvasia Vecchia*, a city on an island, joined by a bridge or mound to the district of Argŏlis in Pĕlŏpōnnēsus, the *Morea*, where Æscŭlāpĭus was born, and where he had a famous temple. Some assert, that Apŏllo appointed a crow to watch the conduct of Cŏrōnis; hence this bird is called *Phœbēĭus ales;* that the crow gave information of her infidelity; that Diāna, or Apōllo, put her to death by lightning; that Mercury, or Apollo, preserved the infant from dying with his mother; and that he was given to be brought up by Trȳgōnē. On arriving at the proper age, he was sent to the school of Chīron, the Centaur, where he made such astonishing progress in the study of medicine, that he afterwards passed as the inventor and god of that science. He accompanied the Argonauts, to whom his knowledge of the virtues of plants, and treatment of wounds, were of singular benefit. Not satisfied with curing almost all diseases, he brought to life the dead, for which Jūpĭter, at the request of Plūto, put him to death by a thunderbolt. In revenge, his father, Apōllo, killed the Cyclops, *q. v.* After death he received divine honours. Sērvĭus says, he was placed in the sky, and forms the sign Sērpēntārĭus. The ancients sometimes worshipped him under the figure of a serpent, in which shape some have said he was born from the egg of a crow; but more commonly they represented him as a man sitting on a throne, holding in one hand a staff, and the other resting on a serpent's head. A dog lay near his feet. Sometimes rays of

* Tārquĭtĭus says, that he was of uncertain parentage, that he was exposed soon after his birth, and accidentally found by some hunters, who nourished him with canine milk, and afterwards committed him to the care of Chīron.

light, and, at other times, laurel encircled his head, both expressive of his descent. At first, like his father, he had no beard; but afterwards all his statues had long beards, generally of gold. When Dĭŏnȳsĭus, king of *Sicily*, had conquered Pĕlŏpōnnēsus, the *Morea*, he ordered the golden beard to be taken from Æscŭlāpĭus at Epĭdaurus, *Malvasia Vecchia*, for which he gave this sarcastic reason, "that it was unbecoming and unjust for the son to have a beard, when the father had none." To Æscŭlāpĭus the cock, the serpent, the crow, and the goat, were deemed sacred. The first two are emblems of vigilance and prudence, necessary qualifications in a physician; the third may be easily accounted for by the double meaning of Cŏrōnis in Greek; and the fourth, as well as the dog lying at his feet, must be referred to the fiction of his being exposed immediately after his birth, and nursed by a goat of the flock of Arēsthănas, whilst a dog stood near to protect the infant from harm. He married Epĭŏnē, by whom he had two sons, Măchāon and Pŏdălīrĭus, both eminent for their medical skill, and four daughters, of whom Hȳgēa *v.* Hȳgeia (3 syl.), the goddess of health, was the most distinguished. Ovid (XV. 745.) calls him *advĕna*, a stranger; a foreign god, *i. e.* one of the *Adscīti*, in opposition to the *Indĭgĭtes.*

Æson, ŏnis, a king of Ĭōlcos, i, *f.* a town of Māgnēsĭa, a district of Thēssălĭa, *Thessaly*. He was the father of Jāson, who is hence called Æsŏnĭdes, æ. *Adj.* Æsŏnĭus, a, um. *Heros Æsŏnĭus* (VII. 156), the Æsonian Hero, *i. e.* Jason.

Æthălĭon, ōnis, *m.* one of the Tuscan pirates, whom Bācchus, for their perfidy, turned into dolphins.

Æthīon, ŏnis, a man endowed with the gift of prophecy, whom Pērseus (2 syl.) killed at his nuptial feast.

Æthĭŏpĭa, æ, *f.* a large country of Afrĭca, the exact boundaries of which are unknown. Hērŏdŏtus, Străbo, and Pliny, seem to comprehend under Æthĭŏpĭa the whole of Afrĭca, south of *Egypt* and the *Barbary States.* Pliny derives the name from Æthĭops, a son of Vulcan; but others suppose the term to be compounded of two Greek words (*αἴθω, uro,* and *ὤψ, vultus*), from an idea that the blackness of a negro's skin was a consequence of the violent heat of the sun. Sāllūstĭus places Æthĭŏpĭa to the south of the Getūlī, but to the north of the equator (Jug. 19.). *Inh.* Æthĭops, ŏpis. *Plu.* Æthĭŏpes, um. The Ethiopians, from the great extent of their country, probably varied much both in complexion and manners, as the nations inhabiting these parts of Africa do in

modern times. According to Ovid, their skins first became black in consequence of the heat to which they were exposed, and by which a great part of Africa was burnt to sandy deserts, at the time Phăĕthon attempted to drive the chariot of the Sun. Under the name of Æthĭŏpes, Roman authors, particularly the poets, included the inhabitants of the southern parts of all Africa, and also of Asia, to the west of the *Ganges.* In this latter sense Ovid uses the word (I. 778.). *Adj.* Æthĭŏpĭcus, a, um.

Æthon, ōntis, *m.* one of the horses of the sun.

Ætna, æ, *et,* Ætnē, es, *f. Monte Gibello*, a mountain of *Sicily*, the most remarkable volcano in the world. The circumference at the base is eighty-seven miles, the perpendicular height nearly eleven thousand feet, and the ascent in some places twenty-four miles, whilst in others it does not exceed twelve miles. Ætna is of a conical shape, and divided into three regions or zones, the fertile, the woody, and the desert. The first is of unequal dimensions, on the northern side little more than a mile and a half broad; but above *Catania*, it is nearly eleven miles. This region is all excellent rich land in a high state of cultivation. The woody region, about six miles broad, affords excellent pasturage to numerous flocks and herds. Sterility marks the highest region which exhibits to the eye of the traveller a melancholy waste of black lava, scoriæ, and ashes, unless where it is covered with snow. The ancients supposed that Vulcan had his work-shop in this mountain, where the Cyclōpēs forged thunderbolts for Jūpĭter. *Adj.* Ætnæus, a, um, of, or like, Ætna, *et,* Ætnēnsis, is, e, dwelling on, or belonging to, Ætna.

Ăgămēmnon, ŏnis, *acc.* na; the elder son of Atreus (2 syl.) king of Mўcēnæ, ārum, *f.* a town of Argŏlis, a district of Pĕlŏponnēsus, the *Morea*, and Commander-in-chief of the Grecian army which fought against Troy. He was both a brave soldier and an able general. On his returning home, after the destruction of that city, he was murdered by his wife Clўtēmnēstra, and her adulterer Ægīsthus. Ăgămēmnŏnĭdes, æ, Orēstes, the son of Agămēmnon. *Adj.* Ăgămēmnŏnĭus, a, um.

Ăgănīppē, es, *et,* Ăgănīppis, ĭdis, *f.* a fountain of Bœōtĭa, at the foot of Mount Hĕlĭcon, *Zagara*, sacred to Apollo and the Muses. From this spring, the Muses were called Ăgănīppĭdes, dum. *Adj.* Ăgănīppēus, a, um.

Agāvē, es, *f.* a daughter of Cādmus and Hērmĭŏnē, married Echīon, a Theban, by whom she became the mother of Pēntheus (2 syl.). Whilst employed in celebrating the orgies of

Băcchus, she and her sisters, Ino and Autŏnŏē, having accidentally met with Pēntheus (2 syl.) who denied the divinity of that god, instigated by the Furies, tore him in pieces, and thus fulfilled the prediction of Tirēsĭas (III. 522). On regaining her senses, Agāvē fled from Thēbæ to Thēssălĭa, *Thessaly,* where she performed funeral rites to her son, and built a town, which, in honour of her native city, she called Thēbæ. After her death, she received divine honours.

Ăgēnor, ŏris, *acc.* a, son of Nēptūnus and Lĭbўa, and the brother of Bēlus, was king of Phœnīcĭa. He married Tēlĕphāssa, by whom he had Eurōpa, Cĭlix, Phœnix, and Cădmus. *Agēnŏre năta,* Eurōpa (II. 858). *Agēnŏre nātus, Agēnŏre nāte,* (III. 51, 97), Cadmus, who, from his father, is frequently called Ăgēnŏrĭdes, æ. *Adj.* Ăgēnŏrēus, of Ăgēnor, Phœnician, or Tyrian; also Carthaginian, from Carthage being built by a colony of Phœnicians.

Ăgrē, es, *f.* (*Huntress*), one of Actæon's hounds; *Naribus utĭlis,* useful for her nostrils, *i. e.* for her scent; quick-scented, *or,* staunch.

Ăgrĭŏdos, ŏntis, *m.* (*rustic,* or, *ferocious tooth*), one of Actæon's dogs.

Ăgўrtes, is, a man slain by Pērseus (2 syl.). He was called *infāmis,* for having murdered his father.

Ajax, *v.* Aiax, ācis, a son of Tĕlămon and Hēsĭŏnē, a daughter of Lāŏmĕdon, the fifth king of Troy. In bravery he surpassed all the Greeks, except Achĭlles. After the death of that hero, he engaged in a dispute with Ulўsses for his armour, and, on the Grecian chiefs adjudging them to his rival, slew himself. From his blood sprang the flower Hyacinth, inscribed with the first two letters of his name. *Telamōne creātus* (XIII. 22, and 346), *Telamōne satus* (XIII. 123), Ajax, whom Ovid (XIII. 2.) calls *clypei domĭnus septemplĭcis,* because his shield was made of seven folds of a bull's hide. Tĕlămōnĭădes, æ, a patronymic of Ajax from his father Tĕlămon.

Ovid has drawn the character of this bold and gallant soldier with great ability. The oration, which he has put into his mouth in disputing with Ulўsses his right to the arms of Achĭlles, conveys a correct idea of his temper, manners, and education. It is abrupt, short, and violent. Indignant at Ulўsses being even compared to him, he turns in disdain his face from the judges, and looks back on the ships. Like a brave but illiterate soldier, he rests his claims to preference on

dignity of ancestry and feats of personal valour. A stranger to the nicety of language, observed by military gentlemen in modern times, he treats Ulȳsses with contemptuous insult and vulgar reproach. Knowing that, in personal prowess, his opponent was his inferior, he is little solicitous about the terms which he employs, and even upbraids him with cowardice, treachery, deception, and meanness of birth. The topics which he pursues, though neither elegant nor winning, are remarkably suited to the character of a soldier, whose greatness depended solely on noble pedigree, and on the heroic deeds achieved by his own arm. The whole considered as the effusion of an untutored but dauntless and vigorous mind, must be considered as a master-piece of poetical composition.

Ājax, ācis, the son of Oīleus (3 syl.) king of Lōcris, who, though an eminent warrior, was inferior to the son of Tĕlămon, hence he was called Ajax *Secundus;* but was of a milder temper, *moderatior* (XIII. 356). As he was returning home from the Trojan war, Mĭnērva, because he had offered violence to Cāssāndra, a daughter of Priam, in her temple, sunk his ship in a storm. She lifted him up into the air by a whirlwind, and then dashed him against a pointed rock, which occasioned his death.

Ălāstor, ŏris, a companion of Sārpēdon, killed by Ulȳsses.

Ālcānder, dri, an attendant of Sārpēdon, slain by Ulȳsses.

Ālcē, es, *f.* (*strength*), one of Actæon's dogs.

Ālcĭmĕdon, ōntis, *m.* one of the Italian pirates, who carried off Bacchus from the island Nāxos, *v.* Dīa.

Ālcĭthŏē, es, a Theban, a daughter of Mĭnȳas (*q. v.*), king of Bœōtĭa. She and her sisters denied the divinity of Bācchus and refused to join in his worship. Whilst the Theban women were employed in celebrating the orgies of that god, the daughters of Mĭnȳas continued at their looms. To enliven their hours of labour, one of them proposed that each in her turn should relate some amusing tale, to which the other sisters agreeing, she with whom the idea had originated was requested to begin. After hesitating for some time which of her numerous collection would be most agreeable, whether Babylonian Dērcētis changed to a fish, or her daughter to a dove, or Nāĭas, who, by magic, transformed young men to fishes; or the tree, the berries of which were formerly white, but turned to purple by being stained with blood, preferred the last in consequence of its being little known. She then narrates the simple, but beautiful, tender, and affecting fable of

Pȳrămus and Thisbē. Leucŏnŏē next, after mentioning the exposure of Mārs and Vĕnus, relates the history of Leucŏthŏē, with whom Apōllo fell in love, and afterwards turned into a rod of frankincense. To this she adds the fiction of Clȳtĭē, whom the same god changed into a Sun-flower. Alcĭthŏē being then requested by her sisters to tell a story, despising, as too common, the fables of Dāphnis, a shepherd on mount Ida, who, for violating his marriage-promise, was transformed to stone, of Scȳthon who changed his sex, of Cēlmis, a nurse of Jūpĭter, converted to adamant, and the Nymph Smīlax and her lover Crŏcus turned into flowers, prefers the History of the Fountain Sālmăcis, who conceived a violent attachment for Hērmăphrŏdītus, the son of Mērcŭrĭus and Vĕnus. These sisters having discontinued their fictitious narratives, remained still obstinate in their contempt of Băcchus, who, in revenge, changed their implements into vines and ivy, and themselves into bats.

Ālpes, ium, *f.* (Sing. Ālpes, is, *acc.* Ālpem, *v.* Ālpen), a vast chain of mountains, the highest not only in Eurōpa, *Europe*, but in the world, the altitude of which has yet been ascertained by correct measurement, lye in the form of a crescent and separate Itălĭa, *Italy*, from Gērmānĭa, *Germany*, Hēlvĕtĭa, *Swisserland*, and Gāllĭa, *France*. They extend from Sĭnus Flanatĭcus, the *Gulf of Carnero*, near the top of Măre Hādrĭătĭcum, *v.* Adrĭătĭcum, quod et Sŭpĕrum, the *Gulf of Venice*, and the sources of Cŏlăpis, the *Kulpe*, to Văda Săbātĭa, *Savona*, on Sĭnus Lĭgūstĭcus, the *Gulf of Genoa;* a distance, according to Livy, of only 250 miles. But Pliny says, measuring along their base on the Italian side, from Vārus, the *Var*, to Arsĭa, the *Arsa*, which separated Istrĭa from Lĭbūrnĭa. the length is 745,000 paces, about 700 miles. This certainly exceeds the truth. Following their circular direction, the range of the *Alps* may be considered as extending to nearly 600 miles. They have been distinguished in ancient as well as in modern times by different names, of which, beginning at the western extremity, the principal were: Alpes Mărĭtĭmæ, *Mount Viso*, evidently derived from bordering on the *Mediterranean Sea;* Alpes Cōttĭæ, *v.* Cōttĭānæ, *Mount Genevre*, from being the dominion of Cŏtys, *v.* Cōttĭus, whom Augustus admitted into his alliance, and whose territories he enlarged; Alpes Graiæ, *Mount Cenis*, and *Little St. Bernard*, from Hercŭles being generally believed to have passed this way from Hīspānĭa, *Spain*, into Itălĭa, *Italy;* Alpes Pœnīnæ,

(this is the original and proper name and spelling; not *Pēnnīnæ*, a corruption of a later period), *Great St. Bernard*, from the general belief both of the natives of the place and Italians, that Hānnĭbal's route was across this height; Alpes Rhætĭæ, *Tyrol*, from the Rhæti who inhabited them, extended from Hēlvētĭa, *Swisserland*, eastward to Trĭdēntum, *Trent*, consequently they often included the greater part of the range denominated Alpes Trĭdēntīni, from Trĭdēntum, *Trent*, a considerable town on Athēsis, the *Adige*, which gives name to a bishoprick in *Tyrol;* Alpes Nōrĭcæ, from Nōrĭcum, part of *Austria;* Alpes Cārnĭcæ, *Carniola*, from their inhabitants the Cārni; Alpes Jūlĭæ, either from Jūlĭum, *v.* Jūlĭum Cārnĭcum, *Zuglio*, a town in that chain of mountains which received its name from Jūlĭus Cæsar, who conquered Pānnŏnĭa; or from Jūlĭus Cæsar's passing this track on his march to Pānnŏnĭa; Alpes Pānnŏnĭcæ, from being situated in Pānnŏnĭa, now part of *Austria, Hungary, &c.* Other parts of the *Alps* occur in ancient history, under names derived from their possessors, or from the countries of which they formed a part; as, Alpes Cēntrōnĭcæ, from the Cēntrōnes, a nation who lived on the west side of Alpes Graiæ, and whose capital Fŏrum Claudĭi Cēntrōnum, *Centron*, was at the foot of that range; Alpes Dālmātĭcæ, from their belonging to Dālmātĭa, now part of *Hungary*, and of *Turkey in Europe*. In the enumeration of these divisions of the *Alps*, their boundaries have not been mentioned, from the difficulty or impossibility of tracing them with geographical precision. The modern names do by no means correspond to the ancient, and are inserted with the view of forming some sort of connection in the mind of the young scholar, between the appellations of former and present times.

Augustus first subjected the wild and barbarous inhabitants of the whole region of the *Alps* to the government of *Rome*. From this degradation he exempted Cottĭus, with whom he formed an alliance; but Nero annexed the territories of that prince to the Roman empire.

The prodigious height and ruggedness of the *Alps* have not rendered them every where impassable. They have been crossed in different places; 1. Alpes Mārĭtĭmæ; 2. Alpes Graiæ; 3. Alpes Cōttĭæ, *v.* Cōttĭānæ; 4. Alpes Pœnīnæ; 5. Alpes Rhætĭæ; 6. Alpes Trĭdēntīnæ; 7. Alpes Cārnĭcæ; 8. Alpes Jūlĭæ. Besides the communications which have been opened over these parts of the *Alps*, and some of these are crossed by

more than one road, there are others which do not merit description, from being seldom frequented. Even of the passes above enumerated, some are very difficult and dangerous, of course not often resorted to.

The route of Hānnĭbal over the *Alps* has been subject of dispute, both in ancient and modern times. It may be inferred from Livy, for he does not declare which, in his opinion, was really the track, that he thought Hannibal crossed Mount *Genevre*, and Străbo maintains that idea. Some think he passed over Mount *Viso*, others over Mount *Cenis*, others suppose him to have gone by *Little St. Bernard*, and not a few have attempted to prove that his way was over *Great St. Bernard*. Livy, by his description, satisfactorily establishes the different inroads of the Gauls into *Italy* to have been by this last mentioned pass. Appian informs us, that Pompey, marching into *Spain* against Sērtōrĭus, traced back the steps of the Carthaginian general, and expressly mentions that he went about the springs of Rhŏdănus, the *Rhone*, and of Pădus, the *Po*. Now of necessity he must have gone over *Great St. Bernard*. By it too Cæsar must have travelled when he went from Ocĕlum, *Exiles*, by the nearest way over the *Alps* into Gāllĭa, *France*, against the Helvetians. There is little doubt that this was the pass which he wished to be opened, when he sent Sērvĭus Gālba against the Nāntŭātes, Vĕrāgri, and Sēdūni; because it was the road frequented by the merchants, of course the common road, and because the mountaineers imposed heavy taxes on them. The ancient name amounts almost to a proof of this being the road passed by Hānnĭbal. The derivation of Pœninæ from Pœni, is stated by Pliny and Mārcēllīnus, and what is still of greater importance, by Livy, who labours to prove that *Great St. Bernard* was not in the route of that noble Carthaginian. It is, however, but just to add, that strong arguments have been advanced in support of his marching by other passes, particularly by that of *Little St. Bernard*, which was the opinion of the celebrated antiquarian, General Melvill. Let the advanced scholar, after consulting Livy, Străbo, Polybĭus, Marcellīnus, Appian, and other authors who have treated of this subject, judge for himself. *Adj.* Alpīnus, a, um, of the *Alps*, *et*, Alpĭcus, a, um, living on the *Alps*.

Alphēos, *et*, us, i, *m.* the *Roufia*, or, *Carbon*, a river of Elis, in Pĕlŏpōnnēsus, the *Morea*, which running westward, falls into the Ionian Sea. The god of this river conceiving a violent passion for Ārĕthūsa, pursued her until she was changed

into a fountain of the same name in Ortȳgĭa, a small island on the eastern coast of *Sicily*, on which one of the parts, or divisions, of Syracūsæ stood. It was the opinion of the ancients, that this river passed under the sea from Pĕlŏpōnnēsus, the *Morea*, without mingling its waters with the ocean, arose again in Ortȳgĭa, and joined the fountain of Ărĕthūsa.

Ālphēĭas, ădis, *f.* the fountain Ărĕthūsa, or the river Ālphēus, to which Cĕres was indebted for information respecting her daughter. *Adj.* Alphēus, a, um.

Āmmon, *v.* Hāmmon, ōnis, a name of Jūpĭter, who was worshipped in Lĭbȳa, under this appellation, which is said to signify *sandy*. When Băcchus and his army were distressed by thirst in these sandy deserts, Jūpĭter appeared in the form of a ram, and showed him a fountain, the waters of which, according to Ovid and Q. Cūrtĭus, were cold at noon and midnight, and warm in the morning and evening. Here Băcchus built to his father, whom he called Jūpĭter Ammon, a temple, in which he placed an image of that god, resembling the figure of a ram; hence *Cornĭger Ammon* (V. 17). Another reason for Jupiter being worshipped under that form, may be inferred from V. 327 and 328. The oracle of Ammon was long in great reputation. The ruins of the temple, in the *Oasis of Siwah*, shaded with a number of date trees, are still visible. *Adj.* Āmmōnĭăcus, a, um.

Āmmon, ōnis, the brother of Brŏtĕas. Both were eminent for the Cēstus, and both fell at the marriage of Pērseus (2 syl.) by the hand of Phīneus (2 syl.).

Āmphĭmĕdon, ōntis, *m.* a native of Lĭbȳa, killed by Perseus (V. 75). He and Phorbas had fallen, in consequence of the place having become slippery by the quantity of blood with which it was covered. Pērseus (2 syl.) drove his sword through the ribs of Āmphĭmĕdon, and through the neck of Phōrbas, as they attempted to rise.

Āmphītrītē, es, the daughter of Ocĕănus and Tēthys, or rather, of Nēreus (2 syl.) and Dōris, was the wife of Nĕptūnus, by whom she had Trīton, one of the Sea Deities. Āmphītrītē is often taken for the Sea itself. *Nec Amphitrite porrexerat* (I. 14), nor had the sea stretched out.

Āmphrȳsos, *et*, us, i, *m.* a river of Phthīōtis, a district of *Thessaly*, which running by the foot of Mount Othrys, and through the Crocian plain, falls into the west side of Sĭnus Păgăsæus, *v.* Pĕlāsgĭcus, the *Gulf of Volo*. On the banks of this river, Apollo, when banished from heaven for putting the

Cyclōpĕs to death, fed the flocks of Admētus, king of Phĕræ. *Adj.* Āmphrȳsĭăcus, *et*, Āmphrȳsĭus, a, um, relating to Apollo. *Amphrȳsĭa vates*, the Priestess of Apollo.

Āmpȳcus, i, a priest of Cĕres, who, at the bloody nuptials of Pērseus (2 syl.), was killed by Phīneus (2 syl).

Āmpyx, ĭgis, a man who, at the marriage of Pērseus, attacked Lȳncīdes, and was turned into stone at the sight of the Gorgon's head.

Ămȳmōnē, es, a daughter of Dănăus and Eurōpa *or* Elĭphāntis, who killed her husband Encĕlădus, a son of Ægȳptus, on the first night of their nuptials. She was afterwards violated by Nēptūnus, and was changed into a fountain, near Argos, which bears her name. A rivulet issued from this fountain, which was also called Ămȳmōnē, *Amimone*, and fell into the *Lake of Lerno*.

Ānāpis, is, *et*, us, i, *m.* the *Alfeo*, a very deep clear river of *Sicily*, which, after receiving Cȳănē, falls into the greater harbour of Syracūsæ. It abounds with trout and eel, and its banks are covered with lofty reeds and aquatic plants. The papirus grows naturally on the branch which descends from Cȳănē. To the god of this river the nymph Cȳănē was married.

Āndrēmon, *v.* Andræmon, ŏnis, an illustrious Grecian, the husband of the nymph Drȳŏpē, and father of Thŏas, who is hence called *clarŏque Andrēmŏne nātus* (XIII. 357).

Āndrŏmĕda, æ, *et*, Āndrŏmĕdē, es, a daughter of Cēpheus (2 syl.), *q. v.* and Cāssĭŏpē, who was chained by order of Jupiter Ammon to a rock, and exposed to the fury of a sea-monster which Nēptūnus, in consequence of Cāssĭŏpe's having the audacity to prefer herself and her daughters in beauty to Juno and the Nereids, sent to desolate the country (IV. 671.). Pērseus (2 syl.), returning from the conquest of the Gorgon, beheld her in this dreadful situation, and promised to Cēpheus (2 syl.) to destroy the monster, on condition that Andrŏmĕda became his wife. To this both parents readily assented. He immediately attacked and put to death the monster, which released Andrŏmĕda from her chains. Phīneus (2 syl.), her uncle, to whom she had been previously betrothed, rushed into the assembly during the nuptial feast, with a body of armed men, and endeavoured to carry her off by force. A bloody battle ensued, in which all the assailants were either killed, or converted into stone at the sight of Medūsa's head. After death, Andrŏmĕda was changed into the Constellation which bears her name.

Ānguis, is, *m.* the name of a constellation in the northern hemisphere, consisting of sixty-four stars (II. 158).

Āntēnor, ŏris, *acc.* ŏra, a Trojan prince, who, after the destruction of his country, sailed to *Italy*, and built a city, called Antēnŏrēa, *f.* in honour of its founder, on the banks of Pădus, the *Po*, whence it was afterwards called Pătăvĭum, now *Padua*. Livy says, that Antēnor and Ænēas, from an old connection of hospitality, and from their having always been the advisers of peace, and of the restoration of Hĕlĕna, were exempted from all the cruelties which the Greeks exercised towards the surviving Trojans. Some ancient authors accuse both of having kept a secret correspondence with the Greeks, and of having betrayed Troy into their hands. But this accusation, other authors of equal respectability maintain, is unjust and groundless. Antēnŏrĭdes, æ, a son of Antēnor, or an inhabitant of Antēnŏrēa. *Adj.* Āntēnŏrĕus, a, um.

Antōnĭus, i, (Mārcus), a Roman, son of M. Antōnĭus surnamed Crētĭcus, was a man of great talents, inordinate ambition, and consummate profligacy. To the advantages of a handsome person and pleasant countenance, he added elegant manners and a captivating address. His intrepidity and strength were beyond those of ordinary men, and his knowledge of military tactics was highly extolled. Soon after the death of his father, Jūlĭa, his mother, who was of the family of the Cæsars, married Cōrnēlĭus Lēntŭlus, who was condemned to suffer death in consequence of his being engaged in the conspiracy of Cătĭlīna. To the execution of this sentence, which fell to the lot of Cĭcĕro as consul, has been attributed the implacable hatred which Antony conceived against that virtuous patriot and unrivalled orator. His early dissipation and extravagance were most probably a consequence of his being educated under the roof of that traitor. Eloquence was his favourite study, and his accomplishments as a speaker, though not of the highest rank, commanded general applause. He first displayed his military talents under the consul Găbīnĭus, in Sўrĭa, by whom he was appointed Master of the horse. The undaunted courage and martial abilities of Antony procured him the esteem and friendship of Cæsar, in whose army he held a lieutenant-general's commission in the war in Gāllĭa, *France*. To the interest of that consummate general, he was indebted for the highest offices in the state, which he amply repaid by his fidelity and valuable services. In the memorable battle of Phārsālĭa, he commanded the left wing, and his

activity, courage, and knowledge of military evolutions, contributed greatly to the success of his general. To Antony, Cæsar then gave the government of Italĭa, *Italy*, with the title of Master of the horse. He himself went immediately in pursuit of Pompey, resolved to complete his victory by the destruction of that great man, being convinced that during his life he would neither enjoy peace nor security. Confiding in the gratitude of the king of *Egypt*, whose father he had restored to the throne, Pompey fled to that country, where he was murdered by order of the Egyptian monarch. The death of Pompey rendered the authority of Cæsar absolute. He modelled the constitution and governed the empire as he thought fit. His usurpation and despotism soon gave birth to a conspiracy against his life, which was carried into execution on the Ides of March, 43 B. C. After the assassination of his patron, Antony artfully endeavoured to obtain the sovereignty of *Rome*, but his intentions being perceived, success was denied. The plans which he formed, and the measures which he pursued, to gratify his ambition, discovered uncommon vigour of mind and depravity of heart. An obvious reason forbids entering into a detailed account either of his enormous cruelty or excessive dissipation. The greater part of the nobles joined the republicans, and Octāvĭus, the grand-nephew of Cæsar, attached himself to the consuls Hīrtĭus and Pānsa, who marched, by order of the senate, against Antony, then besieging Dĕcĭmus Brūtus in Mŭtĭna. Upon his defeat, he fled with the remainder of his forces to Lĕpĭdus, who had at that time the command in Gāllĭa, *France.* With these two, Octāvĭus entered into an agreement respecting the settling of the state, which was, in fact, a partition of the empire amongst them. The proscription was again revived with all its horrors. It contained 300 senators, and 2000 knights. Of these, part fled to Brūtus and Cāssĭus, and the rest were butchered wherever they were found. This iniquitous compact received the name of the Second Triumvirate. Their first act was to raise forces and march against the republican party, at the head of which were the two officers above-mentioned. Near Phĭlĭppi, a town on the frontiers of Măcĕdŏnĭa and Thrācĭa, the hostile armies came to an engagement, in which Brūtus defeated Octāvĭus, and Antony, Cāssĭus. Despairing of ultimate success, Cāssĭus ended his own life, and Brūtus, in the second battle, being completely vanquished, preferred a Roman death to submission. Antony went to *Egypt*, and spent his

time in the most extravagant dissipation with Clĕŏpātra, the queen of that country. But Augūstus having forced his wife Fūlvĭa and his son to fly from *Rome*, he was at last roused from his inactivity, and concerted measures to resent the insult. With this view he crossed to Brūndĭsĭum, *Brundisi*, and hostilities would have soon commenced, had not their friends interfered. Meantime Fūlvia died, and peace was concluded between them by Antony marrying Octāvĭa, the sister of Augustus. His attachment to Clĕŏpātra still continued, and he appears to have lived almost wholly with her in *Egypt*. The divorce of his wife put an end to the dissembled friendship, which had for sometime existed between these powerful noblemen. Both began to make preparations for war, and both exerted themselves with a zeal and activity proportioned to the greatness of the empire for which they contended. They met in Măre Iŏnĭum, off Actĭum, *Azio*, a small town in Acārnānĭa, a district of Græcĭa, *Greece*. Clĕŏpātra, contrary to the earnest remonstrances of Antony, was present at the engagement, and her timidity, or the cowardice of her forces, contributed to his defeat. He fled with her to *Egypt*, to which Augūstus followed him. Finding himself deserted by all his friends, and at the mercy of a cruel rival, he stabbed himself. *Romanīque ducis* (XV. 826.), *i. e. Antōnĭi*. *Adj.* Āntōnĭānus, a, um.

Āŏn, Aŏnis, a son of Nēptūnus, who went from Apūlĭa to Bœōtĭa. His posterity were called Aŏnes, um, *acc.* as, and that part of Bœōtĭa which they inhabited, Aŏnĭa. Aŏnĭdes, um, the Muses, from Hĕlĭcon and Cĭthæron, mountains in Bœōtĭa, being sacred to them. Aŏn is by the Poets sometimes joined to nouns masculine as an adjective, *e. g.* *Aŏnas montes* (Virg. Ecl. VI. 65.), the Bœotian mountains, *i. e.* Hĕlĭcon and Cithæron. *Adj.* Aŏnĭus, a, um, Theban, or, Bœotian.

Apēnnīnus, i, *m.* the *Apennines*, a chain of mountains nearly in the middle of *Italy*, extending from Alpes, the *Alps*, to Rhegĭum, *Reggio*, in which all the rivers of that country take their rise. Āpēnnīnĭgēna, æ, a native of the *Apennines*.

Āpĭdănus, i, *m.* the *Epidano*, a river of *Thessaly*, which joins the Enīpeus (3 syl.) at a considerable distance from the place where the latter falls into Pēnēus, the *Salampria*.

Āpōllo, ĭnis, the son of Jūpĭter and Lātōna, the god of Music, Medicine, Augury, Painting, Poetry, and all the fine Arts. He was born at the same birth with his sister Diāna, near the foot of Cȳnthus, a mountain in Dēlos, an island in Mărĕ

Ægēum, the *Archipelago*. Hence he was called Cȳnthĭus, and Dēlĭus; and Diāna, Cȳnthĭa, and Dēlĭa. Among beasts, the wolf; among insects, the grasshopper; among birds, the cock, the crow, the swan, and the hawk; and, among trees, the palm, the olive, and the laurel, were sacred to Apollo. He was represented as a tall beardless young man, of handsome shape, holding in his hands a bow, hence called *Deus Arcĭtĕnens* (I. 441), or a lyre, and his head surrounded with rays of light. *Adj.* Ăpōllĭnāris, is, e, *et*, Ăpōllĭnĕus, a, um.

Āra, æ, *f.* the name of a constellation consisting of eight stars in the southern hemisphere, hence *pressam Aram* (II. 139).

Ārcădĭa, æ, *f.* an inland country in Pĕlŏpōnnēsus, the *Morea*. From the number of oaks which it produced, it was anciently called Drymōdes; afterwards Pĕlāsgĭa, and at a later period, Arcădĭa, from Arcas, the son of Jūpĭter and Cāllĭsto. The inhabitants were mostly shepherds, and excelled in music and pastoral poetry. *Inh.* Arcădes, um (*Sing.* Arcas, ădos). *Adj.* Ārcădĭus, *et*, Ārcădĭcus, a, um.

Arcēsĭus, i, a son of Jūpĭter, the father of Lāērtes (3 syl.), and grandfather of Ulȳsses.

Ārctos, i, *f.* a constellation near the North Pole. There are two of this name, the Greater, and the Lesser, Bear.

Ărĕthūsa, æ, *f.* a daughter of Nēreus (2 syl.), and Dōris, and one of Diāna's Nymphs. When she fled from Alphēus, exhausted by fatigue, and unable to make farther exertion, dissolving into tears, Diāna, from compassion, opened a passage to her below ground under the sea, until she reached Ortȳgĭa, a small island on the east coast of Sicĭlĭa, *Sicily*, where the goddess turned her into a fountain, which retained her name. This spring was fabled to be the river Alphēus, the *Roufia*, of the *Morea*, which ran under ground beneath the sea from that country to Ortȳgĭa, a fiction which Străbo takes the trouble to disprove. It emitted a large stream of very sweet water, which abounded with fishes. In consequence of repeated earthquakes, the rocks have split, and the waves finding a passage into the fountain, it is now a dark pool of brackish water, and the fish have disappeared. Ărĕthūsis, ĭdis, of Ărĕthūsa, applied to females, and to nouns feminine. *Adj.* Ărĕthūsæus, a, um.

Ārgos, ĕos, *n. Plur.* Argi, orum, *m.* the principal city of Argŏlis, a district of Pĕlŏpōnnēsus, the *Morea*, between Arcădĭa, and Mărĕ Ægēum, the *Archipelago*. *Inh.* Argīvi, orum, often used as a general appellation of the Greeks. *Adj.* Ārgēus,

Argīvus, *et*, Argŏlĭcus, a, um. *Pellĭcis Argŏlĭcæ* (I. 726), *i. e.* Ioûs.

Argus, *v.* os, i, the son of Arĭstor, who married Ismēnē, the daughter of Asōpus. He had a hundred eyes, of which two only slept in succession. On this account, Jūno sent him to watch Io, when changed into a cow; hence called *custos Junōnĭus* (I. 678). But Mercury, at the command of Jūpĭter, lulled him asleep by the sound of his flute, and then killed him; hence Homer calls Mercury, Argeiphontes, *i. e.* Argicīda. Jūno put the eyes of Argos into the tail of the peacock, which was sacred to her. Arĭstŏrĭdes, æ, a patronymic of Argos.

Armĕnĭa, æ, *f.* a large country of Asia, divided into Mājor and Mĭnor. Armĕnĭa Mājor, now called *Turcomania*, was bounded on the S. by Sўrĭa and Mĕsŏpŏtămĭa; on the E. by Mēdĭa; on the N. by Ibērĭa and Cōlchis, which two countries extended from Pōntus Euxīnus, the *Black Sea*, to Mărĕ Căspĭum, *the Caspian Sea*. It was made tributary to the Medes by Astўăges, and Cўrus reduced it to a province. Alexander the Great also subdued this country, which afterwards fell under the power of Antĭŏchus the Great, who sent two deputies, Zadriădes and Artaxĭas, to take the command of it. But these governors, stimulated by love of power, excited the Armenians to revolt, carried on a successful war against several neighbouring states, and shared between them the sovereignty of the country. By them it was first divided into Armĕnĭa Mājor, and Armĕnĭa Mĭnor; the former of which fell to the lot of Artaxĭas, and the latter to Zadriădes. Armĕnĭa Mājor, *Turcomania*, was, according to Străbo, who was a native of Căppădŏcĭa, a neighbouring province, bounded on the N. by part of Mount Caucăsus; on the E. by Mēdĭa and Atrŏpătēna; on the S. by Taurus, which separates it from Mĕsŏpŏtămĭa; and on the W. by the river Euphrātes, or Armĕnĭa Mĭnor, and the mountain Paryădes which divide it from Căppădŏcĭa and Pōntus. The boundaries of Armĕnĭa Mĭnor, were on the S. Mount Taurus, separating it from Cĭlĭcĭa, on the E. the Euphrātes, and on the N. and W. that chain of mountains known by the names of Amānus, Antitaurus, and Sordiscus. The limits assigned to these two countries by ancient geographers, are not materially different from those above-mentioned, which were generally adopted by subsequent writers. Of Armĕnĭa Mĭnor little is known. Tigrānes, king of Armĕnĭa Mājor, made a brave and long resistance against the Romans, but was at last subdued by

Pompey. From that time, the kings of this country were tributary to the Romans, till the reign of Trajan, when it was reduced to a province. Under Justin II. it was subdued by the Saracens, who retained their possession, until they were conquered by the Turks, who gave it the name of *Turcomania*. On regaining their freedom, the Armenian princes ascended the throne, and continued even during its subjection to the Tartars. But in the year 1522, the Turks again subjected it to their power, and it has ever since been a province of the Turkish empire, except the eastern part, which is included in the Persian dominions. Armĕnĭa in general is mountainous. The most remarkable are Taurus, and Antitaurus. It is, however, reckoned one of the most fruitful countries of Asia, and is watered by several large rivers. The Lўcus and Phăris, which fall into the *Black Sea*, the Arax and Cўrus which run into the *Caspian Sea*, and *Euphrātes* which flows into the *Persian Gulf*, besides others of less note, have their sources in Armĕnĭa. *Inh.* Armĕni, oftener, Armĕnĭi, orum. *Adj.* Armĕnĭus, *et*, Armĕnĭăcus, a, um. *Armĕnĭăcæ arbŏres,* apricot trees; *Armĕnĭăca mala*, apricots.

Āsbŏlus, *i, m.* (*Coal Black*), one of Actæon's dogs.

Āscălăphus, i, a son of Achĕron by Orphnē. When Prosērpĭna was carried by Plūto to the Infernal Regions, Ascălaphus was appointed to watch over her. On Cĕres obtaining from Jūpĭter her daughter's freedom, on condition that she had not tasted of the fruit which grew in the infernal groves, Ascălăphus informed Plūto she had eaten some pomegranates. In consequence of this, the king of the gods ordered her to remain annually six months with Pluto, and the rest of the year with her mother. For giving this information, Prosērpĭna, in revenge, sprinkled water from the river Phlĕgĕthon on the head of Ascălăphus, and turned him into an Owl.

Asĭa, æ, *f.* *Asia*, one of the three divisions of the ancient world. It is bounded on the W. by Măre Ægēum, the *Archipelago*, Hēllēspōntus, the *Dardanelles*, Prŏpōntis, *the Sea of Marmora*, Thrācĭus Bōsphŏrus, *the Strait of Constantinople*, Pōntus Euxīnus, the *Black Sea*, Cimmĕrĭus Bōsphŏrus, the *Strait of Caffa*, Palus Mæōtis, the *Sea of Asoph*, and Tănăis, the *Don*, which separates it from Eurōpa, *Europe*. The other western boundaries of Asia, are the *Mediterranean*, the *Isthmus of Suez*, and Măre Rūbrum, *v.* Sĭnus Arăbĭcus the *Red Sea*, or, the *Arabian Gulf*. The last two divide it from *Africa*. On the remaining three sides, *Asia* is encompassed by the ocean. The name

is said to be derived from Asĭa, a daughter of Ocĕănus. It is situated between 26° and 190° of E. long. and between 2° and 77° N. lat. being 7,583 miles in length, and 5,250 in breadth. A small tract only of this extensive country was known to the Greeks and Romans. That part of it which lyes between the *Black Sea* and the *Mediterranean* received, in the middle ages, the appellation of Asĭa Mĭnor, *Anatolia*, or *Natolia*, a name which does not occur in any classic author. The Romans divided it into Asia, Cis, *v.* Intra Taurum, and Asia Ultra, *v.* Extra Taurum. Ovid uses *Asia* instead of *Troja*, to give a magnificent idea of the wealth and grandeur of that city (XIII. 484.). *Inh.* Asĭāni, orum. Asis, ĭdis, of Asĭa, applied to a noun feminine. *Adj.* Asĭus, Asĭăcus Asĭānus, *et*, Asĭātĭcus, a, um.

Āssȳrĭa, æ, *f. Curdistan*, a large country of Asĭa, the extent of which was very different at different times. Assȳrĭa was at first bounded on the E. by Mēdĭa, on the S. by Băbȳlōnĭa, on the W. by Mĕsŏpŏtămĭa, and on the N. by Armĕnĭa. But in its flourishing state, the limits of this empire were greatly enlarged. The Assyrian monarchy, of which some authors make Nĭnus, and others Bēlus, the founder, was esteemed the most ancient in the world, and continued from 2059 B. C. to the reign of Sārdănăpālus, 820 B. C. *Inh.* Āssȳrĭi, orum, sometimes confounded, both in Latin and Greek authors, with Sȳrĭi. *Adj.* Āssȳrĭus, a, um.

Āstræa, æ, the daughter of Astrēus, king of Arcădĭa, one of the Titans, and Aurōra, or, according to others, of Jūpĭter and Thĕmis, who was the goddess of Justice, often taken for justice itself. *Virgo Astræa* (I. 149), the Virgin Astræa, *i. e.* Justice. During the golden age, like many of the other celestial deities, she had her residence on the earth. But when mankind became wicked, grieved and provoked at their crimes she ascended to her native skies, and was translated into the Sign Virgo. Hygīnus says that Erĭgŏnē was transformed into this Sign. Of all the celestial deities, Astræa was the last who, in consequence of the iniquity of men, forsook the earth.

Āstreus (2 syl.), ĕos, a man, whose mother was a native of Palæstīna, killed by Pērseus (2 syl.) at his nuptial feast.

Āstȳăges, is, a man who was turned into stone at the marriage of Pērseus (2 syl.) and Andrŏmĕda, by looking at the Gorgon's head.

Ăthămas, āntis, *acc.* ta, a king of Bœōtia, and the son of Æŏlus. He had Phrȳxus and Hēllē by Nĕphĕlē whom he after-

wards divorced, and then married Ino, a daughter of Cădmus, by whom he had two sons, Lĕārchus and Mĕlĭcērta, *v.* Mĕlĭcērtes. The children of Nĕphĕlē, to avoid the cruelties of their step-mother, who plotted their destruction, crossed Hēllēspōntus, the *Dardanelles*, on a golden ram, which Mercury gave them. In consequence of the wrath of Juno, who envied the prosperity of Ino, Athămas became mad. He supposed his wife to be a lioness, and her two children whelps, upon which he killed Lĕārchus; and Ino, to escape his fury, threw herself and her other son into the sea. Neptūnus, in pity to her fate, changed both into sea-deities. On recovering his reason, Athămas, being childless, adopted Cŏrōnus and Aliārtus, the sons of his nephew Thērsānder. Athămāntis, ĭdos, Ino, *or*, Leucŏthŏē; of Athămas, *or*, of Thēssălĭa, applied to a noun feminine. Athămāntĭădes, æ, a son of Athămas. *Adj.* Athămāntēus, *et*, Athămāntĭcus, a, um.

Ăthēnæ, arum. *f.* *Athens*, the capital of Attĭca, a country of *Greece*. It is said to have been founded fifteen hundred and fifty-six years before the Christian era, by Cēcrops, *v.* Cĕcrops, and a colony from *Egypt*. From its founder it was called Cecrŏpĭa, afterwards Athēnæ, in honour of Mĭnērva, who was the protectress of the city. *Athens* was long the seat of learning. In it many of the sciences and fine arts were cultivated and improved, and some carried to a degree of perfection, which later times have not been able to imitate, much less to excel. *Inh.* Athēnĭēnses, ium (*sing.* Athēnĭēnsis, is), the Athenians shone unrivalled in oratory, music, painting, and statuary. They were early distinguished by their ardent love of freedom, and were as eminent for their skill and bravery in war, as for their ingenuity and industry in the arts of peace. *Adj.* Athēnĭēnsis, is, e, *et*, Athēnæus, a, um.

Ăthis, *v.* Ătys, ĭdos, *acc.* tin, an Indian, the son of Līmnātē, *or*, Līmnĭăcē, daughter of the *Ganges*, who assisted Phīneus (2 syl.) in endeavouring to prevent the marriage of Andrŏmĕda with her deliverer, and was killed by Pērseus (2 syl.) with a burning log of wood.

Athos, *v.* on, i, *m.* *Montè Sancto*, a mountain of Măcedŏnĭa, which stood between Sĭnus Sīngĭtĭcus, the *Gulf of Montè Sancto*, and Sĭnus Strȳmŏnĭcus, the *Gulf of Contessa*, which towards the west end of Athos are so near each other, that the distance does not exceed one mile and a half. Through this isthmus, Xerxes, king of Pērsĭa, dug a canal so broad that two ships could pass one another, which Juvenal mentions as a fiction of

the Greeks (Sat. 10. 174). The ancients reckoned that the circumference of this mountain was about 130 miles, that it projected its shadow 75 miles, and that the sun was seen on its top two or three hours sooner than at the bottom. These assertions greatly exceed the truth. Its height cannot be estimated at more than 4560 feet; of course, the sun will not be visible at its summit above six or seven minutes before he can be seen at the foot of it, or on the plain. From the twenty monasteries which are upon it, containing four thousand monks, it has derived the modern name *Montè Sancto*, *i. e.* the sacred mountain.

Ătlas, *v.* Ătlas, āntis, *voc.* Atla, a king of Maurĭtānĭa, *Morocco* and *Fez*, a country of Africa, to the south of Frĕtum Gāditānum, *v.* Hĕrcŭlĕum, the *Strait of Gibraltar*, was a son of Ĭăpĕtus and Clўmĕnē. He had a great number of flocks of every kind, and to him also belonged the beautiful gardens so celebrated in antiquity, which contained the golden apples, and abounded with every species of fruit, the care of which he entrusted to a dragon. Being informed by an oracle, that a son of Jūpĭter would dethrone him, he refused to Pērseus (2 syl.), who pretended to be a son of that god, the rites of hospitality, and even offered him violence. Pērseus (2 syl.), being inferior to the Mauritanian king in strength, showed him the head of Mĕdūsa, on which Atlas was changed into a mountain of the same name (IV. 656), which runs across the deserts of Africa from east to west, and so high that the ancients thought the heavens rested on its summit. Virgil describes it as covered with perpetual snow. The fable of Atlas supporting the heavens most probably arose from his being the inventor of the Sphere, from his knowledge of astronomy, and from often observing the motions of the heavenly bodies on the top of that mountain. Atlas was, from his father, called Ĭăpĕtĭŏnĭdes. Atlāntĭădes, æ (I. 682), Mērcŭrĭus, the son of Jūpĭter and Maia (2 syl.), a daughter of Atlas. Atlāntĭădes, um, the daughters of Atlas; seven of whom, from their mother Plēĭŏnē, received also the name of Plēĭădes. After death, they were converted into a constellation, in the sign Taurus, under the latter appellation. Atlāntŏi, orum, the people subject to Atlas. *Adj.* Atlāntĭcus, Atlāntēus, *et*, Atlāntĭăcus, a, um. Măre Atlāntĭcum, the *Atlantic Ocean*, from its washing the western base of that mountain.

Ătreus (2 syl.), ĕos, a son of Pĕlōps, king of Pīsa, and Hippŏdămīa. Being suspected by his father of the murder of Chrўsīppus, a natural son of Pĕlōps, he fled to Eurўstheus (3 syl.), king of Mўcēnæ, whose daughter, Āĕrŏpē, he married; and

succeeded his father-in-law in the throne. According to some authors, he had by Āĕrŏpē three sons, Plīsthĕnes, Agămēmnon, and Mĕnĕlāus. But it has been maintained that Plīsthĕnes was the husband of Āĕrŏpē, to whom she bore Agămēmnon and Mĕnĕlāus, and that Atreus (2 syl.), having brought them up with paternal affection and solicitude, came to be accounted their father. In Grecian history they are, almost without a single exception, called the sons of Atreus (2 syl.). Atrīdes, æ, a patronymic of Agămēmnon. In the singular number this term seldom means Mĕnĕlāus. In the plural, Atrīdæ includes both *Major Atrīdes*, Agamemnon, from his being the elder of the two; and *Mĭnor Atrīdes*, Mĕnĕlāus, because he was the younger brother; hence *majōris frater Atrīdæ* (XIII. 359), the brother of the elder son of Atreus (2 syl.), *i. e.* Mĕnĕlāus. *Adj.* Atrēus, a, um.

Augūstus, i, a name given first to Octāvĭus, afterwards Octāvĭānus, whom Jūlĭus Cæsar, his grand-uncle, adopted as his son, and appointed his heir. See Octāvĭus. *Adj.* Augūstus, a, um, of Augūstus, Imperial. *Postĭbus Augustis* (I. 562), the gates of Augustus.

Aulis, ĭdos, *voc.* Auli, *f.* *Megalo-Vathi*, a small sea-port town of Bœōtĭa, on Eurīpus, the *Strait of Negropont*, with a large harbour, at which the combined forces of *Greece* were detained from sailing against Troy, until Agamemnon appeased the wrath of Diāna by the sacrifice of his daughter Iphĭgĕnīa (XIII. 182); see Eubœa.

Aurōra, æ, the goddess of the morning, daughter of Hȳpĕrīon and Thēa, and sister of the sun and moon. She married Astræus, by whom she had the winds and the stars. Hence in allusion to the winds, Ovid says *tanta est discordia fratrum* (I. 60). From their father, our poet calls them *Astræi fratres* (XIV. 545), Astræan brothers. Ovid and others make Aurōra the daughter of Pāllas, from whom she is called Pāllāntĭas. By some of the ancient poets, Aurōra is represented drawn in a rosy coloured chariot by two horses, which Homer calls Lāmpus and Phăĕthon, opening the gates of the east, and sending down dew upon the earth; but others represent her very differently. She always appears before the sun as his forerunner; *Prævia luci tradendum Phœbo Pallantias inficit orbem* (XV. 190). Aurōra is often put for the morning, and also for the East.

Ausŏnĭa, æ, *f.* a name of *Italy*, from its ancient inhabitants the Ausŏnes, um, *et*, Ausŏnĭdæ, arum. Ausŏnis, ĭdos, *f.* Ausonian.

or, Italian, with relation to a female, or to a noun feminine. By the poets, Ausŏnis is used to denote *Italy ;* as, *ora Ausonidis* (Ovid), the coast of *Italy*. *Adj.* Ausŏnĭus, a, um.

Autŏnŏēĭus, a, um, of Autŏnŏē, es, a daughter of Cădmus and Hērmĭŏnē, who married Aristæus, by whom she had Actæon, who is hence called *Autŏnŏēĭus Heros* (III. 198).

Ăvērnālis, is, e, *et*, Ăvērnus, a, um, of Ăvērnus, i, *m*. *Lago d'Averno*, a lake of great depth in Cămpānĭa, a country of *Italy*. Its waters were putrid and unwholesome; hence the poets fabled it to be at the entrance into the infernal regions. *Averna lŏca*, the Infernal Regions.

Āxis, is, *m*. an axis. *Axis*, in geography, is an imaginary straight line passing through the centre of the earth, about which it performs its diurnal revolution. In astronomy, *axis* is the line around which the whole sphere seems to revolve. To the latter Ovid alludes, Met. I. 255. The poets use this term to denote the whole heavens, as, *sub axe Æthĕris*, under the expanse of the sky. When employed to signify the extremity of the axis, or the Pole, it means the *Northern*; as, *Sub axe ;* under the North Pole.

B

Băbȳlōnĭa, æ, *f*. called also Chāldēa, a large province of Assȳrĭa, of which Băbȳlon, ōnis, *f*. was the capital. According to Ovid, Sĕmīrămis founded this city, but others are of opinion that Bēlus planned and built part of it. Nebuchadnezzar, whose name occurs frequently in Holy Writ, put the last hand to this celebrated city, which was never wholly completed. He encompassed it with brick walls; but respecting both their height and thickness historians are not exactly agreed. Pliny makes them 60,000 paces in circumference, 200 feet high, and 50 feet thick, each foot three inches more than a Roman foot; and Hērŏdŏtus states that their length was 480 stadia, their height 200 royal cubits, and their breadth and thickness 50 royal cubits. They formed a square, of which each side was about 15 miles long, and contained 25 gates, all of solid brass. The hanging gardens, esteemed one of the wonders of the world, were the work of the same monarch. The palace and temple of Bēlus were probably built during the reign of different princes. The canals which conducted the waters of the Euphrātes, when the river rose to a certain height, into the Tigris, before they reached the town, and the artificial lake, 35 feet in

depth, and 160 miles in circumference, or 40 miles square, were said by some to have been dug by Sĕmīrămis, while others maintain that they were the work of Nebuchadnezzar. Cyrus, by means of canals, gave the current of that branch of the river, which divided the city into two parts nearly equal, a new direction, and thus dried its ancient channel, through which he marched his soldiers during the night into the city and took it (538 B. C.). Babylon has been long in ruins. *Adj.* Băbȳlōnĭus, Băbȳlōnĭăcus, Băbȳlōnĭcus, a, um, *et*, Băbȳlōnēnsis, is, e, of Băbȳlon, Babylonian; also astrological, from the Babylonians being greatly addicted to astrology.

Bācchĭădæ, arum, a people of *Corinth*, who being expelled from that city, went to Sicĭlĭa, *Sicily*, possessed themselves of part of the island, and, according to Ovid, founded Sȳrācūsæ, *Saragusa*. But Thucydĭdes says, that a Corinthian colony under Archĭas built that city. The Bācchĭădæ, though strictly speaking but one family or tribe, yet, in consequence of their number, wealth, and dignity, and their having held the government of the city for two hundred years, Ovid, perhaps, used their name as a general appellation for the natives of *Corinth*. Bācchēis, ĭdis, *f.* an ancient name of *Corinth*; also of *Corinth*, applied to females, or nouns feminine.

Bācchus, i, the god of wine, was the son of Jūpĭter and Sĕmĕlē. During her pregnancy, Sĕmĕlē was, by an artifice of Jūno, burnt to ashes, and Bācchus was, with difficulty, saved from the flames. After the death of his mother, he was put into his father's thigh, where he remained until the time at which he should have been born; hence he was called *Bĭmāter*, *Ignĭgĕna*, *Satus itĕrum*, &c. In different countries he had different names. We find him called Liber in Bœōtĭa, Osīris in *Egypt*, Phanaces in Mysia, Dionysos in India, Bācchus in *Italy*, Adoneus in Arăbĭa, &c. He was nursed by his aunt Ino, on which account he received the appellation of her *Alumnŭs* (IV. 421). The traditions respecting his education are various and contradictory, probably from there being more than one of that name. He is represented as an effeminate young man, with fine hair flowing loosely over his shoulders, crowned with vine or ivy leaves, and holding a *Thȳrsus* in his hand. Sometimes he appears naked in the arms of Silēnus, or riding on the back of Pan. He is, at other times, drawn in a chariot by tigers, lions, or lynxes. To him the parrot and magpie among birds were sacred; and among trees, the fir, the yew, the fig-tree, the vine, and the ivy. Bācchus had

a number of names, of which fourteen are mentioned (IV. 11—17). *Nŏvus* (III. 520). is ambiguous, and may signify either a new god, or newly arrived in *Greece*, or a new Băcchus, there being older of that name than he. Băccha, æ, a priestess of Băcchus, a frantic woman. Băcchānālĭa, ium, *n.* feasts of Băcchus. *Adj.* Băcchæus, Băcchēĭus, Băcchēus, *et*, Băcchĭcus, a, um.

Băctrĭus, *et*, Băctrĭānus, a, um, of Băctrĭa, *or*, Băctrĭāna, æ, *f.* a country of Asĭa, once a part of the Persian empire, the capital of which was Băctra, orum, *n. Balk.* It stood on Bactros, the *Dehash*, a branch of Oxus, the *Gihon Amu*, which runs into the *Lake*, or, *Sea, of Aral*. *Inh.* Băctri, *et*, Băctrĭāni, orum.

Bălĕāres, ium, *f.* (insŭlæ), *et*, Bălĕārĭdes, um, *f.* the islands Mājor, *et* Mĭnor, *Majorca*, and, *Minorca*, on the coast of *Spain*, about 50 miles S. E. of the mouths of Ibērus, the *Ebro*. The former is 60 miles long, and 53 broad; but the latter is only about 30 in length, and 12 in breadth. These islands were distinguished by this epithet among the Greeks, from the ancient natives being excellent *slingers*, an art for which the inhabitants of these islands are still remarkable. *Adj.* Bălĕārĭcus, a, um.

When first mentioned in history, the Bălĕāres were subject to the Carthaginians. In the year 122 *B. C.* they fell under the power of the Romans, to whom they continued tributary until the fall of the empire. They were over-run by the northern barbarians, were afterwards conquered by the Moors, and, about 1229, annexed to the dominions of *Spain* by the king of Arragon. *Minorca* has been twice in the possession of the British.

Bēllōna, æ, the goddess of war, sister and wife of Mars, anciently called Dŭēllĭōna. Bēllōnărĭi, orum, priests of Bēllōna, who used to cut their arms and shoulders, when employed in celebrating her rites. She had, at *Rome*, a temple near Pōrta Cărmēntālis, in which the senators gave audience to generals returned from war, and to foreign ambassadors.

Bēlus, i, a king of *Egypt*, the father of Ægȳptus and Dănăus. Bēlīdes, æ, a son of Bēlus. Bēlis, ĭdos, *Plu.* Bēlĭdes, um, the fifty daughters of Dănăus, who all, except the youngest, Hȳpērmnēstra, on their wedding night, killed their husbands, who were the sons of their uncle Ægȳptus. For this barbarous deed, perpetrated at the request of their father, they were condemned, in the infernal regions, to fill with water a tub

perforated in the bottom, so that their labour had no end (IV. 462).

Bœōtĭa, æ, *f.* a country of *Greece*, bounded by Eurīpus, the *Strait of Negropont*, on the north; by Attĭca, *Livadia*, on the east; Attĭca and Mĕgăra on the south; and by Phōcis on the west. The atmosphere of Bœōtĭa was very thick, which was supposed to render the inhabitants dull and stupid. They paid, says Cōrnēlĭus Nĕpos, more attention to the improvement of bodily strength than to the cultivation of the mental faculties. Many illustrious men were, however, natives of this country. It is sufficient to mention Epămĭnōndas, Pĕlŏpĭdas, Plūtărchus, Hēsĭŏdus, and Pīndărus. *Inh.* Bœōtĭi, orum, the Bœotians. *Adj.* Bœōtus, Bœōtĭus, *et*, Bœōtĭcus, a, um.

Bŏōtes, is, *v.* Bŏōtes, æ, *m.* the Greek name of a constellation not far from the North Pole, which the Latins called Bŭbūlcus, *i. e.* the Ox-driver, because it follows the Ursa Mājor, as a driver does the cattle. Some of the writers of antiquity maintained that Icărus, with his daughter Erĭgŏnē, was changed into these stars, and others asserted that Arcas, the son of Jūpĭter and Căllĭsto, a daughter of Lȳcāon, *q. v.* passed, after his death, into this constellation. Hence the name Arctŏphȳlax, *i. e.* the keeper of the bear, as if his filial affection for his mother had remained after she had been metamorphosed into the Ursa Major, and he had suffered a similar transformation.

Brĭtānnĭa, æ, *et*, Britānnis, ĭdis, *v.* dos, *f.* *Britain*, or, *Great Britain*, anciently called Albĭon, ii, *n.* is the largest island in Măre Atlāntĭcum, the *Atlantic Ocean*, belonging to Eurōpa, *Europe.* That part of the *Atlantic* which separates *Britain* from Găllĭa, *France*, was called Frĕtum Brĭtānnĭcum, *v.* Găllĭcum, strictly speaking, the *Strait of Dover*, but its signification seems often to have been more extensive, and to have corresponded nearly with the modern appellation, the *English Channel;* Ocĕănus Vērgīnĭus, *St. George's Channel*, flows between *Britain* and Hĭbērnĭa, *Ireland*, on the W. Ocĕănus Căl̆ȳdōnĭcus, *Scottish Sea* (not in use), washes the W. and N. W. parts of Scotland; Ocĕănus Hȳpērbŏrĕus, the *Northern Sea*, the northern coast, and Ocĕănus Gērmānĭcus, the *German Ocean*, which is more properly called a sea, forms its boundary on the E. Cæsar's account, both of the form and extent of this island, approaches as near to the truth as could be reasonably expected, considering the very imperfect acquaintance

which the Romans had of *Britain* at the period when he wrote. But of the character, manners, and customs, of the Britons, a very general description only is to be found in the writings of the ancients. Nor can the information of the Greek and Roman historians, with respect to the face of the country and its productions, be either minute or satisfactory. That part of the island, lying to the N. of the Grampian mountains (Mons Grāmpĭus), appears to have been entirely unknown to the Romans. Of the mineralogy of *Britain* they seem to have taken very little notice. Only a single mountain, *Mons Grāmpĭus*, or rather a chain of mountains, is mentioned; and the rivers and promontories which occur in their histories are very few. The island is divided into two parts, Southern and Northern; the former, from its inhabitants, is called England, and the latter, for the same reason, Scotland. *Great Britain* is situated between 50° and 58° 30′ N. lat. and between 1° 38′ of E. and 5° 41′ of W. long. Its greatest length does not exceed 600 miles, and its greatest breadth 344. Its surface is computed at 77,243 square miles, and the population at 10,943,578. *Inh.* Brĭtānni, orum (*sing.* Brĭtānnus, i), *et* Brĭtones, *v.* Brittones (*sing.* Britto, ōnis, *v.* ŏnis), the Britons. *Adj.* Brĭtānnus, *et*, Brĭtānnĭcus, a, um.

Brŏmĭus, i, a surname of Bācchus, either from the groans uttered by his mother when she was consuming by fire, or from the noise of the Bacchanals and votaries of that god.

Brŏtĕas, æ, the brother of Ammon, a man famous for his skill in the cestus, whom Phīneus (2 syl.) killed at the nuptials of Pērseus (2 syl.).

C

Cādmus, i, *m.* a son of Agēnor, king of Phœnĭcĭa, and Tēlĕphāssa, *or*, Agrĭŏpē, who was ordered by his father to go in search of his sister Eurōpa, whom Jūpĭter had carried away, and not to return unless he found her. His search being unsuccessful, he is said to have consulted the Oracle of Apōllo, by which he was commanded to build a city where he saw a heifer stop on the grass, and call the country Bœōtĭa. Having found the heifer, he sent his men to a fountain, at no great distance, for water, that he might offer a sacrifice in gratitude to the god. But the spring being sacred to Mars, a dragon guarded it, which devoured all his men. By the aid of Mĭnērva, he overcame the dragon, and sowed its teeth,

which grew up armed men, who, on his throwing a stone amongst them, began to fight, and all were killed except five, who assisted him in the building of Thēbæ, *Theva.* Hence Pĕntheus (2 syl.), in addressing the Thebans (III. 531), denominated them *Anguĭgĕnæ*, serpent *or* snake-descended, and, for the same reason, Ovid calls their city *Drăcōnĭgĕna Urbs.* The ferocity of the petty tribes who inhabited that part of *Greece,* and Cādmus's plan of subduing the natives, by artfully exciting them to fight against each other, until the strength and resources of the contending parties were quite exhausted, satisfactorily explain the fiction of the dragon, the armed men which sprung from its teeth, and the stone which he threw amongst them. He afterwards married Hārmŏnĭa, *or,* Hērmĭŏnē, the daughter of Mars and Vĕnus, by whom he had one son and four daughters. To Cadmus the Greeks were indebted for their first knowledge of letters, which he brought from his native country. Hence *Cadmi nigellæ filiæ*, *filĭŏlæ atri coloris, letters.* From his father he was called Agēnŏrĭdes, and from his native city *Sĭdōnĭus Hōspes* (III. 129). In advanced life, oppressed with sorrow at the fate of his daughter Ino, and her two sons, Lĕārchus, and Mĕlĭcērta, he fled from Thēbæ, *Theva*, to Illyrĭcum, where both he and Hērmĭŏnē were changed into dragons (IV. 599). Cādmēis, ĭdis, a daughter of Cādmus; of Cadmus, with relation to a noun feminine. *Adj.* Cādmēus, *et,* Cādmēĭus, a, um, of Cadmus, Theban.

Cæsar, ăris, a surname given to the Julian family (*Julia Gens*), either from one of them being born with a thick head of hair (*cum cæsarie*), or from his being cut out of his mother's womb (*ex cæso matris utero*), or, according to some, from one of them having kept an elephant, which, in the Phœnician language, is said to bear the same name.

Căĭcus, i, *m.* the *Caicus,* the *Grimakli,* or, the *Castri,* a river of Mȳsĭa, which falls into Măre Ægēum, the *Archipelago,* to the south of Lēsbos. From Teuthras being king of Mȳsĭa, which bordered on Căĭcus, it is called *Teuthrāntēus Căĭcus* (II. 243). Virgil (Geo. IV. 370) has *Mysus Căĭcus,* and Herodŏtus (VI. 28) seems to think that this river watered a fertile plain.

Călăis, is, a son of Bŏrĕas and Orĭthȳia. Like his brother Zēthes, he is said to have had wings.

Cāllĭŏpē, es, one of the Muses, who was represented crowned with laurels, holding a book in her hands. But the ancient authors do not agree in their description of the Muses more

than in those of the gods and goddesses. She presided over eloquence and heroic poetry. By Œāger she became the mother of Orpheus (2 syl.).

Călȳdon, ōnis, *f.* the capital of Ætōlĭa, now part of *Livadia*, a country of *Greece*. This city stood on the banks of Evēnus, the *Fidari*, and had its name from Călȳdon, the son of Ætōlus. In offering the first fruĭts to the gods, Œneus (2 syl.), king of Călȳdon, neglected Diāna, on which account the enraged goddess (*torvæ Călȳdon invīsa Diānæ*, VI. 415.) sent a huge boar to ravage the country, which Mĕlĕāger, the son of that prince, slew. Călȳdōnis, ĭdis, of Călȳdon, with relation to a female, or to a noun feminine. *Adj.* Călȳdōnĭus, a, um, of Călȳdon, or, Ætōlĭa. Hence *Călȳdōnĭa hasta Tydīdæ* (XV. 769), the Calydonian spear of Diomēdes, son of Tydeus (2 syl.), who was king of Ætōlĭa.

Cănăcē, es, *f.* (*Yelper*), one of Actæon's dogs.

Cāncer, cri, *m.* the Crab, the fourth sign of the Zodiac. Ovid (II. 83) says the Crab bends his claws differently (alĭter) from the Scorpion. Now since these two signs are in the same direction with regard to position, he must mean by *alĭter* to a less extent, or within smaller bounds. The Tropic of Cancer, the boundary of the sun's declination northward, is 23°, 28′, or 1631 miles nearly, from the Equator.

Cănōpus, i, *m.* according to some *Maadiè*, and according to others *Aboukir*. When first mentioned in Grecian history, Cănōpus denoted a small island, near the mouth of the westmost branch of the *Nile*, on which, Mĕnĕlāus, returning from Troy to *Greece*, had been driven by a tempest. Here his pilot, Cănōpus, died, and a tomb was erected to his memory; hence the name. According to Tacĭtus, the Spartans built Cănōpus in memory of the pilot on the very spot which contained his ashes (Ann. 2, 60). In consequence of its vicinity to the land, a town afterwards built on the adjacent coast, at one period of considerable note, assumed the same name, and the island ceased to be noticed in history. *Inh.* Cănōpi, orum (*sing.* Cănōpus, i), were exceedingly addicted to luxury, and almost every species of immorality. *Adj.* Cănōpĭcus, a, um, Canopian, Egyptian; profligate, vicious.

Căpĭtōlĭum, i, *n.* a celebrated city and temple at *Rome* on the Tarpeian rock. In digging the foundation, the Romans found the head of one Tōlus quite entire, although it had been a long time buried, from which they drew a presage of the future greatness of *Rome*, and to which the name must be re-

ferred. See Tārpeius (3 syl.). *Adj.* Căpĭtōlīnus, a, um.

Cāssĭŏpē, es, Cāssĭŏpēă, *et*, Cāssĭŏpœa, æ, the wife of Cēpheus (2 syl.) king of Æthĭŏpĭa. Having had the vanity to boast that she and her daughters were more beautiful than Jūno and the Nēreĭdes, she had to allow her favourite child Andrŏmĕda to be chained to a rock, and exposed to the fury of that terrible monster which Neptūnus, at the solicitation of Juno, had sent to ravage the country. Pērseus (2 syl.) having observed her as he returned from the slaughter of the Gorgons, and pitying her dreadful situation, promised to her parents, on condition that she became his wife, to rescue her, which he did at the time she was going to be devoured, and prevailed on Jupiter, at a future period, to change Cassĭŏpē into a constellation, which still bears her name.

Cāstălĭus, a, um, of Cāstălĭa, æ, the daughter of Ăchĕlōus, who was turned into a fountain of the same name, on Mount Pārnāsus, *Liakŭra*, in Phōcis, now part of *Livadia*, a country of *Greece*. Near this stream stood Delphi, *Castri*, where was the famous Oracle of Apollo. *Castalio antro* (III. 14), Castalian, *i. e.* Delphic, cave. Cāstălĭdes, dum, the Muses.

Caucăsus, i, *m. Cocas*, a chain of mountains of considerable height, extending between Pōntus Euxīnus, the *Black Sea*, and Mărĕ Cāspĭum, the *Caspian Sea*, to which Prŏmētheus (3 syl.) was chained, for stealing fire from the chariot of the sun, and a vulture, or eagle, made to prey perpetually on his liver. From his blood, *aconītum* (*q. v.*) was said by some to grow. That poisonous plant being found on Mount Caucăsus, probably gave rise to the fiction. *Adj.* Caucăsēus, *v.* Caucăsĭus, a, um.

Căÿster, *et*, Căÿstros, *v.* trus, i, *m.* the *Kutchuk-Meinder* (*i. e.* the *Little Meinder*), a river of Asia Minor, *Natolia*, which falls into Mărĕ Ægēum, the *Archipelago*, near Ephĕsus, opposite to Sămos.

Cēcrŏpĭus, *v.* Cĕcrŏpĭus, a, um, Athenian, of Cecrops, founder of *Athens*, from whom that city was called Cecrŏpĭa, æ, *f.* and the inhabitants Cecrŏpĭdæ, arum. Cecrŏpis, ĭdis, Athenian, with relation to a female, or to a noun feminine.

Cĕlădon, ōntis, a native of Mēndes, a city of *Egypt*, hence called *Mēndēsĭus Cĕlădon* (V. 144), killed by Perseus (2 syl.).

Cĕphălus, i, the son of Dēĭŏneus (4 syl.), king of *Thessaly*, and Dĭŏmēdē, was the husband of Prōcris, daughter of Erectheus (3 syl.), king of *Athens*. He was carried off by Aurōra; but his attachment to his wife being inviolable, the goddess allowed

him to return to her. Prōcris afterwards left her husband, in consequence of her detected infidelity; and she having, at a future period, convicted him of the same crime, a mutual reconciliation took place. Hearing one day, in the woods, a rustling in a bush, in which Prōcris had concealed herself, supposing it to proceed from a wild beast, he drew an arrow and shot her through the heart. She died in his arms, declaring that she had fallen a victim to groundless jealousy.

Cēpheūs (2 syl.), ĕos, *et*, -ĕi, the son of Phœnix, and king of Æthĭŏpĭa. He married Cāssĭŏpē, *v.* Cāssĭŏpœa, who had the boldness to assert, that she and her daughters were more beautiful than Juno and the Nereids. Nēptūnus, to avenge this insult, sent a horrible monster to desolate the country. To appease the fury of that god, Cēpheus (2 syl.) and Cāssĭŏpē were compelled to allow their daughter Andrŏmĕda to be bound to a rock, and exposed to the monster which Pērseus (2 syl.) killed. After their death Cēpheus (2 syl.), Cassĭŏpē, and Andrŏmĕda, were changed into adjoining Constellations of the same names, in the northern hemisphere. From him the Ethiopians were anciently called Cēphēnes, um, *v.* Cēphēni, orum. *Adj.* Cēphēĭus, *et*, Cēphēnus, a, um. *Cēphēni proceres*, the nobles who frequented the court of Cepheus (2 syl.).

Cēphīsos, *v.* Cēphīsus, i, *m.* the *Mavroneri*, a river of *Greece*, which takes its rise in Phōcis, and passing considerably to the north of Delphi, *Castri*, enters Bœōtĭa, and falls into Cōpăis, the *Lake of Topolias*. Cēphēas, ădis, *et*, Cēphīsis, ĭdos, *f.* of Cēphīsus, with relation to a female, or to a noun feminine. *Adj.* Cēphīsĭus, a, um. *Cēphīsĭus* (III. 351), Nārcīssus, the son of Cēphīsus.

Cērbĕrus, i, *m.* a dog which Plūto set to watch the gate of the Infernal Regions, to prevent the living from entering, and the dead from escaping. He had three heads; hence *tria Cerbĕrus extŭlit ora* (IV. 449). *Adj.* Cērbĕrĕus, a, um.

Cĕres, ĕris, the goddess of grain and husbandry, was the daughter of Sātūrnus and Vēsta. By Jūpĭter she had a very beautiful daughter, Prŏsērpĭna, whom Plūto carried away, as she was gathering flowers at Enna, in Sicilĭa, *Sicily*, where Cĕres is said first to have discovered grain. Grieved for the loss of her daughter, Cĕres, having lighted, according to some, two pines, and, according to others, two torches (hence called *tædĭfĕra Dĕa*) at Mount Ætna, sought her over the whole world, and was at last informed of her fate, in one place, Ovid says, by

the Sun, and in another, by the river Arĕthūsa, which had, when gliding under ground below the sea, observed Prosērpĭna in the Infernal Regions. The goddess instantly flew to heaven in her chariot drawn by two dragons, and begged Jūpĭter would cause her daughter to be restored. With this request Jūpĭter complied, on condition that Prŏsērpĭna had eaten nothing in the Infernal Regions. But, some say Mercury, and others Ascălăphus, informed Plūto that she had tasted some pomegranates, by which, according to the laws of fate, her constant residence on earth was rendered impracticable. Jūpĭter, commiserating Ceres's excessive grief, ordered Prŏsērpĭna to remain six months annually with her mother, and the rest of the year with her husband in the Infernal Regions. To Cĕres the ancients offered a pregnant sow, because that animal is most injurious to corn fields. The poppy was sacred to her, which she held in one of her hands, and a lighted torch in the other. On her head she wore a garland of ears of corn. Sometimes she is seen riding on the back of an ox, holding a hoe, with a basket of flowers in her left arm; and sometimes she rides in a chariot drawn by dragons. Cĕres is often put for corn. Cĕrĕālia, um, *n.* feasts of Cĕres. *Adj.* Cĕrĕālis, is, e, of Ceres. *Semĭna Cerealia* (I. 123), the seeds of Ceres, *i. e.* grain.

Cēyx, Cēycis, a son of Lūcĭfer, hence called *Sidĕrĭus* (XI. 445), brother of Dædălĭon, and husband of Alcyŏnē, *or*, Hălcyŏnē. He was king of Trāchīn, *v.* Trāchis, a town of *Thessaly*, and was drowned in crossing the *Archipelago* to Clăros, to consult the Oracle, in consequence of his brother's transformation into a hawk, and the calamities which followed that event. His wife, after his departure, incessantly intreated the gods for his safe return. She was at last, however, informed in a dream of his death, and, on running to the beach, found his body floating lifeless to the shore.

Chāŏnĭus, a, um, of Chāŏnĭa, æ, *f.* a part of Epīrus, *Lower Albania*, a district of *Greece*. *Inh.* Chāŏnes, um. Chāŏnis, ĭdos, of Chāŏnĭa, with relation to a female, or to a noun feminine. *Chāŏnis arbos*, the Chaonian tree, *i. e.* the oak, from large forests of that kind of wood growing in Chāŏnĭa. Hence the fruit of the oak was also called *Chaonia glans* (Virg.). *Chāŏnĭus victus*, the Chaonian food, *i. e.* the acorn, which Lucan calls *primæ fruges*, from its being considered the first food of man.

Chărops, ŏpis, a Trojan whom Ulysses slew. He was, according to Homer (Iliad XI. 426), a son of Hippăsus and bro-

ther of Sōcus, who wounded Ulysses, but was afterwards killed by him.

Chărȳbdis, is, *acc.* in, *f.* a remarkable whirlpool in Frĕtum Sicŭlum, the *Strait of Messina*, opposite to the famous rock Scȳlla. Chărȳbdis is on the coast of *Sicily*, and Scȳlla on that of *Italy*. The moderns are agreed with respect to the situation of Scylla, but greatly divided in opinion with respect to the precise place which the ancients called Chărȳbdis. See Sicilia.

Chērsĭdămas, antis, a Trojan killed by Ulȳsses.

Chrŏmis, is, a man, who, at the nuptials of Pērseus (2 syl.), slew the venerable Emăthĭon whilst he grasped the altar with his aged hands.

Chrŏmis, is, a centaur killed by Pīrĭthŏus.

Chrŏmĭus, *v.* Chrŏmĭos, i, a Trojan slain by Ulȳsses.

Chrȳses, is, *acc.* en, *f.* the name of a Trojan city taken by Achīlles.

Cĭcŏnes, um, the inhabitants of Cĭcŏnĭa, æ, *f.* a district of Thrācĭa, *Romania*, near Hēbrus, the *Marisa*. Ulȳsses, returning from the Trojan war, pillaged their country; because they had sent assistance to Priam. That prince describes them as a numerous, well-disciplined, and warlike people. Orpheus (2 syl.) was torn to pieces by the matrons of Cĭcŏnĭa, and his head thrown into the *Marisa*. For this act of barbarity, different reasons are assigned by ancient writers.

Cĭlix, ĭcis, Cĭlĭcēnsis, is, e, *et*, Cĭlīssus, a, um, of Cĭlĭcĭa, æ, *f.* a country on the south coast of Asia Minor, *Natolia*, nearly opposite to the Island Cyprus, said to have received this name from Cĭlix, a son of Agēnor. *Inh.* Cĭlĭces, um, *acc.* as. Cĭlĭcīsmus, i, *m.* the Cilician manner of speaking.

Cīmmĕrĭi, orum, a people on the western coast of Itălĭa, *Italy*, not far from Baiæ (2 syl.), who, according to Homer, lived in perpetual darkness, an expression probably intended to denote that the inhabitants, in place of houses, had caves from which they issued only during the night, to rob, and commit other acts of atrocity. A low gloomy place near Baiæ (2 syl.), which overhanging mountains deprived of the solar rays, seems to have suggested to the ancient poets, all the horrid images which are found in their descriptions of the Infernal Regions. It is certain, that Homer makes it the entrance to the abodes of the dead; a fiction which has been adopted by Virgil, and other poets of antiquity. *Adj.* Cīmmĕrĭus, a, um. *Cimmeriæ tenebræ*, perpetual darkness. The residence of the Cīmmĕrĭi and position of the Hēspĕrĭdes, appear to have been differently

understood by different authors. They moved westward, as the ancients became acquainted with the geography of the world in that direction.

Cīnўphĭus, a, um, of Cīnyps, *et*, Cīnўphus, i, *m.* a river of Lĭbўa between the two Syrtes; also Libyan, African. A people called Cīnўphes, um, dwelt on the banks of this river.

Cĭthæron, ōnis, *m. Elatias*, a mountain of Bœōtĭa, sacred to Bācchus, on which Actæon was torn in pieces by his own dogs. See Pārnāsus.

Clănis, is, *acc.* in, a Centaur killed by Thēseus (2 syl.).

Clănis, is, *acc.* in, the brother of Clўtĭus, whom Pērseus (2 syl.) killed, transfixing both his thighs with an ashen spear.

Clărĭus, i, a surname of Apōllo, from Clăros a city of Iōnĭa, where he had a famous Oracle. See Clăros.

Clăros, i, *f.* an island in Măre Ægēum, the *Archipelago.*

Clăros, i, *f.* a town of Iōnĭa (I. 516), near the north bank of Căўstros, the *Kutchuk-Meinder*, built by Mănto, daughter of the prophet Tīrĕsĭas, who, after the destruction of her native city Thēbæ, had fled to that country. The tears which she shed in consequence of her misfortunes, are said to have formed a lake, or rather a fountain, the waters of which inspired with poetic rapture whoever drank of them. She also established there the famous oracle of Apollo, who is hence called Clărĭus. *Adj.* Clărĭus, a, um. *Ad Clărĭum dĕum* (XI. 413), to the Clarian god, *i. e.* to Apollo.

Clĕōnē, es, *v.* Clĕōnæ, arum, *f.* a town of Argŏlis, nearly in a line between Argos and Cŏrīnthus, and nearly equidistant from these cities. At Clĕōnē, Hercules slew the Nemēan Lion, which was converted into the Sign Leo. *Adj.* Clĕōnæus, a, um.

Clўmĕne, es, *f.* a daughter of Ocĕănus and Tethys, was the mother of Phăĕthon by Apōllo. Clўmĕnēis, ēĭdos, a daughter of Clўmĕnē. *Adj.* Clўmĕnēĭus, a, um. *Clymĕnēĭa proles* (II. 19), Phăĕthon.

Clўmĕnus, i, a man by whom Odītes was killed.

Clўtĭus, i, the brother of Clănis, killed by Perseus (2 syl.).

Clўtus, i, a man whom Perseus (2 syl.) killed at his nuptial feast.

Cœlĭcŏla, æ, an inhabitant of heaven. *Potentes et clari cœlĭcŏlæ* (I. 174), are the greater gods of the nations (Dii majorum gentium), who formed the supreme council of Jupiter. Ennĭus has included their names in the two following lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars;
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

Ovid (I. 173.) calls the other gods *Plebs*, the celestial populace.

Cœrănos, *v.* Cœrănus, i, a companion of Sărpēdon king of Lўcĭa, killed by Ulysses.

Cōlchis, ĭdis, *v.* Cōlchus, i, *f.* an extensive country which lay on the east of Pontus Euxīnus, the *Black Sea,* now *Mingrelia.* It was remarkable for the fable of the golden fleece, and the consequent Argonautic expedition. This country abounded with poisonous herbs, and gave birth to the famous sorceress, Mēdēa, hence she is called Cōlchis, ĭdos. *Inh.* Cōlchi, orum. *Adj.* Cōlchus, Cōlchĭus, *et,* Cōlchĭăcus, a, um, of Cōlchis, poisonous, magical.

Cŏrīnthus, i, *f.* the capital of Achāĭa Prōprĭa, now called *Corinth* by the British, *Cortho* by the Greeks, and *Corinti* by the Turks and Venetians, was situated in the middle of an isthmus of the same name, sixty stadia from either sea, between Sĭnus Saronĭcus, the *Gulf of Egina,* and Sinus Corīnthĭăcus, the *Gulf of Lepanto.* It was founded 2615, A. M. by Sīsўphus, the son of Æŏlus, and was anciently called Ephўrē. From Cŏrīnthus, the son of Pĕlops, it received the name of Cŏrīnthus. At one period this city might be considered the capital of *Greece.* The inhabitants were very powerful, and had great influence among the Grecian states. L. Mūmmĭus, the Roman consul, reduced it to ashes (146 B. C.). That valuable composition called Corinthian brass, (*nobilis œre Cŏrīnthus,* VI. 416), was formed during the burning of the city, by the different metals mixing together. *Inh.* Cŏrīnthĭi, orum. *Adj.* Cŏrīnthĭus, Cŏrīnthĭăcus, a, um, *et,* Cŏrīnthĭēnsis, is, e.

Cōrўcĭum, i, *n.* (Antrum), *Sarand' Auli, i. e.* the forty courts, one of the most celebrated caves of antiquity, is near the top of Pārnāsus, *Liakŭra.* It is large enough to hold three thousand persons, and is the retreat of the robbers, who infest this part of the country. By one of those banditti, the situation of Antrum Cōrўcĭum, *Sarand' Auli,* was lately discovered, when considerable doubt of its reality began to be entertained. At the time the barbarians invaded Phōcis, the inhabitants of Dēlphi concealed themselves in this cave; hence "as safe as the Corycian Cave," became a proverb among the Greeks. Cōrўcis, ĭdis, *Plu.* Cōrўcĭdes, um, the nymphs of that cave; supposed, by some, to be the Muses. *Adj.* Cōrўcĭus, a, um.

Cŏrўthus, i, the son of Mārmărus, hence called *Mārmărĭdes, œ,* who, at the nuptials of Perseus (2 syl.), pierced the right hand of Pĕlātes with a spear, and fixed it to the door-post.

Cŏrўthus, i, a boy killed by Rhœtus, in the battle of the Centaurs.

Crŏcălē, es, one of Diana's attendants, a daughter of Ismēnus; hence *Ismēnis Crŏcălē* (Met. III. 169).

Crŏton, *v.* Crŏto, ōnis, *f. Cotronè*, a large city of the Brūttĭi, founded by a Grecian colony (959 B. C.), the walls of which are stated to have been 12 miles in circumference. Dĭŏnȳsĭus, king of Sĭcĭlĭa, *Sicily*, carried it by storm, but not before he had invested it both by land and sea. Pȳthăgŏras established his school there, and is said, by his doctrine and example, to have greatly reformed the dissolute manners of the inhabitants, Crŏtōnĭātæ, arum. *Adj.* Crŏtōnĭēnsis, is, e.

Cŭpīdo, ĭnis, Cupid, the god of love. There were two of this name. One, the son of Jūpĭter and Vĕnus, who presided over lawful love; the other, the son of Erĕbus and Nox, who delighted in impurity. Cupid is represented as a naked boy, armed with a bow and quiver full of arrows. To show his power, he is, at one time, seen riding on a lion or a dolphin, and, at another, breaking in pieces the thunderbolts of Jūpĭter. His worship was nearly the same as that of his mother Vĕnus.

Cūrălĭum, i, *n.* Coral, a substance produced under the sea, which continues soft as long as it remains under water, but becomes hard on being exposed to the air. Ovid considers coral as a marine plant, which was at first petrified by the touch of Mĕdūsa's head. The sea nymphs, he adds, spread the seeds thus produced over the ocean, and propagated the plant almost every where. This is merely a poetic fiction. Coral was long considered a vegetable substance; but there is now a strong probability, if not an absolute certainty, that it is the production of a particular kind of animal. Of the three varieties of Coral, red, white, and black, the last is seldomest found, of course esteemed the most valuable.

Cȳănĕæ, arum, *f.* two small rocks, at the entrance into Pōntus Euxīnus, the *Black Sea*, called also Sȳmplēgădes, *q. v.* They are each joined to the mainland by a kind of isthmus, and appear islands when this is inundated, which always happens in stormy weather. These rocks seem to have been more or less modified by fire, and to have been cemented during the boiling of a volcano. An altar of white marble, long known by the name of Pompey's pillar, stands on the one, which is on the European side of the Strait. To ascertain how it came to be so called is impossible, and conjecture is useless. *Adj.* Cȳănĕus, a, um.

Cȳănē, es, a very celebrated Sicilian nymph, and, according to

Claudian, one of Proserpine's attendants, who endeavoured to prevent Plūto from carrying off Prosērpĭna, on which account he changed her into a fountain of the same name, which runs into Anāpus, a river of *Sicily*. From Ovid's description, Cȳănē appears to have been a lake of considerable extent; which Pluto violated by forcing through it his passage to the Infernal Regions. The goddess, from grief, dissolved into water.

Cȳclas, ădis, *Plu.* Cȳclădes, dum, *acc.* das, *f.* a cluster of islands in the *Archipelago*, which had that name from lying in the form of a *circle*.

Cȳclops, *v.* Cȳclops, ōpis, *Plu.* Cyclōpes, um; the Cyclops were three in number, Hārpes, Brōntes, and Stĕrŏpes, who had only one eye, of a circular form, in the middle of their forehead, from which their name is derived. They were the workmen of Vulcan, and had their forge in Mount Ætna, where their chief employment appears to have been making thunderbolts for Jūpĭter, which Ovid calls *tela* (I. 259). Apŏllo killed them all, because they had forged the thunderbolts with which Jūpĭter put his son Æscŭlāpĭus to death. Homer and Theocrĭtus consider them as the first inhabitants of *Sicily*; (hence the island is called *arva Cyclōpĕa*,) and describe them as cannibals or men-eaters. Ovid seems to have formed the same opinion of their character; *referre ritus Cyclōpum* (XV. 93.), to revive the manners of the Cyclops, *i. e.* the practice of eating human flesh. See Vūlcānus. *Adj.* Cyclōpēus, a, um.

Cȳcnus, i, the son of Sthĕnĕlus, king of Lĭgŭrĭa, a country of *Italy*, in Gāllĭa Cĭsālpīna, who, for lamenting the death of Phăĕthon, his relation and friend, was turned into a swan.

Cȳlla, *v.* Cīlla, æ, *f.* a Trojan city taken by Achilles.

Cȳllēnĭus, i, a surname of Mercury, from his having been born on Cȳllēnē, a high mountain of Arcădĭa. Cȳllēnis, ĭdos, of Mercury with relation to a female, or a noun feminine. *Adj.* Cȳllēnæus, *v.* Cȳllēnēus, *et*, Cȳllēnĭus, a, um.

Cȳnthus, i, *m. Monte Cintio*, a very high mountain in Dēlos, which was said to shadow the whole island, and from which it was anciently called Cȳnthĭa. Apollo and Diāna were born on this mountain; hence the former is called Cȳnthĭus, and the latter Cȳnthĭa.

Cȳprus, *v.* Cȳprus, i, *f. Cyprus*, an island in the eastern part of the *Mediterranean*, off the coast of Cĭlĭcĭa, *Caramanĭa*, about 150 miles long, and 70 broad. At the time the Phœnicians took possession of *Cyprus*, it was covered with wood, which they cut down to melt the ore of copper found there

in great quantities. After a lapse of many ages, it fell under the dominion of the Persians. About 58 *B. C.* it became tributary to the Romans, and continued in that state until 34 *B. C.* when they added it to their dominions. The Saracens conquered it in 648, but the Romans regained possession in 957 Richard I. of England, during the crusades, gave it to the princes of the Lusignan family, who retained it until 1570, when the Turks obtained possession, which they still retain. The soil is fertile, but the air is not reckoned salubrious. It was sacred to Vĕnus, who is hence sometimes called Cypris, ĭdos, a term also applied to a woman of Cyprus, and to a noun feminine. *Inh.* Cyprĭi, orum. *Adj.* Cyprĭus, *et,* Cyprĭcus, a, um.

Cȳthĕrēa, *v.* Cȳthĕræa, *et,* Cȳthĕrēĭa, æ, *f.* a name of Vĕnus, from Cȳthēra, *Cerigo,* an island off the south east coast of Pĕlopōnnēsus, the *Morea,* near which she was said to have sprung from the foam of the sea. *Adj.* Cȳthērĭăcus, *et,* Cȳthĕrēĭus, a, um. *Cȳthĕrēĭus hēros,* Ænēas, so called from his mother, Vĕnus.

Cȳthnus, *v.* Cȳthnos, i, *f.* one of the Cȳclădes, a cluster of islands in Măre Ægēum, the *Archipelăgo.*

D

Dædălĭon, ōnis, a son of Lūcĭfer, and the brother of Cēȳx, king of Trāchis, *v.* Trāchin. His daughter Chĭŏnē, by Mērcūrĭus, became the mother of Autŏlȳcus, who, like his father, was a notorious thief; and, by Apōllo, of Phĭlāmmon, who excelled in playing on the harp. She afterwards had the audacity to prefer her beauty, which had captivated two of the gods, to that of Diāna, who punished her insolence by transfixing her tongue with an arrow. The wound inflicted by the shaft of the goddess was productive of fatal consequences. Chĭŏnē almost instantly expired, and her father, from excessive grief at her fate, threw himself headlong from Mount Pārnāsus, *Liakūra,* but in his fall Apōllo changed him into a hawk. To the same cause may be attributed the death of his brother, Cēȳx, and of his wife Alcȳŏnē, *v.* Hālcȳŏnē, *q. v.*

Dănăēĭus, a, um, of Dănăē, daughter of Ācrĭsĭus, king of Argos, and Eurȳdĭcē. To evade the accomplishment of an oracular prediction, which declared that Ācrĭsĭus would be killed by his daughter's son, he confined Dănăē in a tower and put her under a close guard to prevent her having

children. But this precaution was unsuccessful; for Jūpĭter, having in a golden shower (*pluvio auro* IV, 610), entered the chamber of Dănăē, she became the mother of Pērseus (2 syl.). Both she and her infant son were then, by order of Acrĭsĭus, exposed to the sea in a slender bark, which the wind drifted to Sĕrīphus, *Seripho*, where both were, by some fishermen, taken ashore, and carried to Pŏlўdēctes, the king of the island, who committed them to the charge of his brother Dīctys. This nobleman paid particular attention to the education of Pērseus (2 syl.), and to the situation of his mother, for whom Pŏlўdēctes, at a future period, conceived a violent attachment, but dreading the anger of her son, wished to accomplish his destructĭon. (See Pērseus (2 syl.). After the return of Pērseus from the conquest of the Gorgons, and the death of Pŏlўdēctes, to whom Pērseus (2 syl.) showed the Gorgon's head, Dănăē left Sĕrīphus, *Seripho*, and went with her son to Lārissa, where he accidentally killed his grandfather, and thus fulfilled the words of the oracle. Dănăē, with some other emigrants from Argos, according to Virgil, came into *Italy*, and built Ardĕa, of which the ancient name was *Ardŭa.* On its being burned, the inhabitants said it was changed into a bird, called Ardĕa, which, after it was rebuilt, became the name of the city. When Ænēas arrived in Lătĭum, this city was the capital of the Rŭtŭli, and Tārquĭnĭus Sŭpērbus was besieging it at the time he and his family were banished from *Rome*. Acrĭsĭŏnēis, ĭdis, *f.* Dănăē, from her father Acrĭsĭus, from whom she is likewise called Acrĭsĭŏnē. *Adj.* Dănăēius, a, um. *Dănăēius Heros* (V. 1), Pērseus (2 syl.).

Dănăus, *v.* Dănăos, i, a king of Argos, was a son of Bēlus, king of *Egypt*, and Anchinŏē, a daughter of Nīlus, the *Nile.* After their father's death, his brother Ægўptus and he ascended the throne as joint sovereigns. A quarrel having ensued, Dănăus, with his fifty daughters, went in quest of a new settlement. After visiting Rhŏdus, *Rhodes*, he arrived at the court of Gĕlānor, king of Argos, by whom he was kindly entertained, and whom he afterwards succeeded in the throne. Of this event we find two accounts; the one stating that Dănăus, taking advantage of Gĕlānor's being unpopular with his subjects, compelled him to abdicate; and the other, that Gĕlānor voluntarily resigned to him the crown. In Gĕlānor, the race of the Inăchĭdæ became extinct, and that of the Bēlīdes began to reign at Argos. Dănăi, orum, the Grecians. Dănăis, ĭdos, a daughter of Dănăus. Dănăĭdes, um, *v.* Dănăĭdæ, arum,

the fifty daughters of Dănăus, all of whom, except Hўpĕrmnēstra, in obedience to their father's orders, murdered their husbands, the sons of their uncle Ægўptus, on the night of their nuptials. *Adj.* Dănăus, a, um, of Dănăus, Grecian.

Dāphnē, es, the daughter of the river Pēnēus, the *Salampria*, by the goddess Tērra. Apŏllo fell in love with her, and whilst she fled from him, on her entreating the gods for assistance she was changed into a laurel, which has since been sacred to Apollo. On account of this god delighting in laurel groves, he is sometimes called Dāphnæus, i.

Dārdănus, i, the son of Jūpĭter and Elĕctra, who, to obtain the kingdom of Etrūrĭa, a district of Itălĭa, *Italy*, put his elder brother Iăsĭus to death. Being obliged to quit his native country, in consequence of this murder, he fled to Sămŏthrācē, and thence to Teucrĭa, where he married Bătīa, the daughter of Teucer, after whose death he ascended the throne. He built a city, from him called Dārdănĭa, afterwards Trōja, the inhabitants of which had the name of Dārdănĭdæ, arum (*Sing.* Dardănides, æ). Dardănis, ĭdis, a Trojan woman. *Adj.* Dārdănus, *et*, Dārdănĭus, a, um, of Troy, Trojan. The poets frequently use *Dārdănus* in the masculine as a noun, *e.g.* Dārdănus, *a Trojan*, but *homo* is understood.

Daulĭus, a, um, of Daulis, a nymph who gave her name to Daulis, *Thavlea*, a city of Phōcis, an inland district of *Greece*. Thucўdĭdes (II. 29) says, that Phōcis was formerly inhabited by the Thracians; that Pāndīon, king of *Athens*, and Tēreus (2 syl.), from their vicinity, had probably contracted an alliance for their mutual defence; and that the latter reigned in Daulis, where his wife Prōcnē, and her sister Phĭlŏmēla served up to him the flesh of his son Itys. Hence the nightingale is called *Daulĭa avis.* It is evident that Ovid did not understand Daulis to be the residence of Tēreus (2 syl.), as he calls him *Rex Odrўsĭus* (See Odrўsĭus), and Pāndīon speaks of the distant residence of his daughter Prōcnē, queen of Thrācĭa, which would have been absurd, had she lived in the centre of *Greece*. Besides, the same poet states, that Tēreus (2 syl.) went to *Athens* for Phĭlŏmēla, and returned with her to Thrācĭa, by sea.

Dēlos, i, *f.* an island in Mărĕ Ægēum, the *Archipelago*, one of the Cyclădes, which Nēptūnus, from pity to Lātōna whom Jūno would not suffer to remain on land, raised by a stroke of his trident from the bottom of the sea, where she bore Apŏllo and Diāna. Some maintain that this island formerly floated on the

surface of the sea, and that Nēptūnus only rendered it stationary. This seems to have been the opinion of Ovid, who calls it *Errātĭca Dēlos*, and adds *tum cŭm levis insŭla nābat.* The etymology of the name gives a preference to the former opinion, which is supported by Pliny and Aristotle. Of Dēlos, the ancient names were Ortȳgĭa, Cȳnthĭa, Cȳnæthus, Lăgĭa, Astĕrĭa and Chlămȳdĭa. *Ortȳgĭa* has been referred to quails (ορτυγες, Greek) having been first seen in that island; *Cȳnthĭa* and *Cȳnæthus*, to hunting, (απο τȣ κυνος, *et* αιθω), from the ardour of the dogs of chase; *Lăgĭa*, to the great number of hares (λαγωος) in Delos; *Astĕrĭa* to the worship of Apōllo; and *Chlămȳdĭa* to the upper robe of the natives. It was also called Pȳrpĭlē, from *fire* having been first found there. Pliny adds that it is the only island which cannot be shaken by earthquakes. From this island Apōllo is called Dēlĭus (I. 454), and his sister Dēlĭa. *Adj.* Dēlĭăcus, *et*, Dēlĭus, a, um, of Apōllo, of Diāna, or of their soothsayers.

Dēlphi, orum, *Castri*, a city of Phōcis, on Pārnāsus, about a mile up the hill, remarkable for the oracle of Apollo, which was long held in high estimation. The priestess was called Pȳthĭa from Apollo, who had the name of Pȳthĭus on account of his having killed the huge serpent, Pȳthon. This city was, by the ancients, reckoned the centre of the earth (*Umbilĭcus orbis terrarum*), *i. e.* exactly at equal distances from the east and west. It is manifest this opinion was founded on the false notion of the earth being a plane, not a globe. To ascertain this point, Jūpĭter sent off two eagles, some say crows, one from the east and the other from the west at the same instant, which met on the top of Pārnāsus. There can be little doubt but the sovereign of Olȳmpus would in his wisdom select two of equal strength and swiftness, and, conscious both of the dignity and of the importance of their duty, the birds would, to fulfil their high behest, traverse equal spaces in equal times, so that the point may be considered as accurately determined! It would not be easy to imagine any thing more absurd and contemptible than this silly device, an incontrovertible proof of the gross ignorance of the king of the gods; nor does the human mind ever appear more degraded, than when wandering in the childish mazes of heathen mythology. Dēlphis, ĭdos, a priestess of Apōllo. Dēlphĭcōla, *et*, Dēlphīnĭus, Apollo, from his dwelling at Dēlphi. *Meos Delphos* (XV, 144), my Delphian responses, *i. e.* my doctrines, which are as true as the answers of

the Delphian Oracle; my recondite science. See Pȳthăgŏras. *Adj.* Dēlphĭcus, a, um

Dĕrcĕtis, tis, *voc.* ti, *et*, Dĕrcĕto, tis, a goddess of the Assyrians, said by some to be the daughter of Vĕnus, and, by others, Vĕnus herself. Diodōrus says that Dĕrcĕtis, having suffered violation at the suggestion of Vĕnus, threw herself into the lake near Ascălon, and, on that account, the Syrians do not eat the fish of that lake. On its banks they built a temple to her, in which Lucian states that he saw a statue of her having, from the middle upwards, the apearance of a woman; but the under part was that of a fish.

Deucălĭon, ōnis, a son of Prŏmētheus (3 syl.), who married Pȳrrha, the daughter of his uncle Epĭmētheus (4 syl.); hence *patruēlis orīgo* (I. 352). These two were the only persons saved from the flood. By the advice of the Oracle of Thĕmis, they repaired the loss of mankind, by throwing behind their backs the bones of their mother, *i. e.* the stones of the earth. Those thrown by Deucălĭon became men, and those by Pȳrrha, women. Prŏmēthīdes, æ, a patronymic of Deucălĭon. *Adj.* Deucălĭōnēus, a, um.

Dĕus, i, a god; *Plu.* Dĭi, orum, gods, *or*, the gods. The character of Jūpĭter, *q. v.* sufficiently proves that the heathen world had no just conception of a Divine Being. He possesses none of the essential attributes of Deity. He is neither self-existent, eternal, omnipresent, omniscient, nor omnipotent. So far from being the source of existence, and without beginning of days, he is the son of Sātūrnus, and grandson of Ūrănus, *or* Cœlus. How absurd then to call him "the Father of gods and men!" Instead of omnipresent, we find him only in one place at one time, and confined to the range of his own limited senses. His knowledge, like that of men, does not exceed the bounds of his own experience, and the information communicated to him by others; and his power, though it surpasses that of the other gods, which by the bye appears to have been matter of chance (V. 529.), is controlled by fate. It is manifest, if Jūpĭter had been endowed with the perfections which constitute Deity, that his appointments would have formed what is called the order of fate, and not he subjected to the decrees of that inexorable power. Even for the moral virtues, in the character of the king of the gods, and of all the other heathen deities, we shall search in vain. But in the perusal of their history, the opposite vices, in connection with the most abominable usages, very frequently occur. The gods of *Greece*

and *Rome* had all the appellation of *Păter*, which originated, not only in reverence, but in the general belief that they were older than men; and that to them the human race was indebted for life, preservation, and sustenance. Their history satisfactorily establishes, that to this respect and veneration they had no claim.

That the mythology of the Greeks, which the Romans adopted with little variation or addition, is of eastern origin has been generally admitted. Most of the Grecian states seem to have been peopled from Phœnīcĭa and *Egypt*, and these emigrants would carry into their new settlements the customs and the worship of their ancestors. In after ages, their fables and allegories would naturally assume something of the cast and mode of thinking peculiar to that state of society; and the embellishments of succeeding poets, who adapted them to existing and local circumstances, would gradually disfigure, and, at last totally destroy, every trace of Oriental descent. To the strong propensity of the Asiatic nations, particularly those in the southern regions, to personification, or the ascribing the qualities of a person to inanimate objects; to the hieroglyphic writing of the Egyptians and some other nations; and to the veneration of ancestry, may be referred many of the fables and allegories of the Greeks and Romans. These fictions gave rise to several of their deities: some, perhaps the greater number, of their gods, were mortals, who received divine honours after their death, originating in the gratitude of their countrymen, for the benefits they had conferred on society, either by the discovery of the arts, or the improvement and just administration of the laws. The truth of deification the Cretans not only maintained, but proved, by showing the tomb of Jupiter in their island; and this very circumstance gave rise to the saying of Epĭmĕnĭdes, quoted by the apostle Paul in his epistle to Titus, "The Cretans are always liars;" because the other Greeks wished to exalt their national religion by concealing that fact, and others of a similar kind.

But from whatever source or cause the mythology of *Greece* and *Rome* at first sprung, it cannot be denied, that, as it appears in the writings of these two nations, it is an immense accumulation of the most absurd and contradictory fables. Had contradiction and absurdity been the only charges to which mythology is exposed, the system would have claimed a higher rank than, in its real state, justice can sanction. The actions and passions attributed to most, if not to all, of the hea-

then deities, are most degrading and criminal—their characters should never be mentioned, unless to be held up to merited infamy and abhorrence. The ancients believed they propitiated Sātūrnus, Jupĭter, Diāna, &c. by offering human victims on their altars. In latter ages these horrid sacrifices ceased to be presented; still rites, though less shocking, yet most iniquitous, continued to be practised in the most refined periods of the Greeks and Roman states. Respect for the purity of the youthful mind forbids entering into a detailed account either of the rites or characters of these gods. How could deities, whose adoration destroyed mental purity and every humane affection, be objects of veneration? or how could their worship fail to sink and vitiate the mind of their deluded votaries? Hence the awful state of the moral world at the commencement of the Christian æra.

Contemptible and pernicious as the religious observances of the Greeks and Romans were, some advantages may be, and have been, derived from the study of them. Among the chief excellences of their mythology may be reckoned its having given to poetry many apt illustrations and many beautiful images. In the history of the human mind, it is of considerable importance, as descriptive of the moral character of the people by whom it was adopted and believed. But, in modern times, its great and principal use is, by contrasting it with the pure and sublime morality of the Holy Scriptures, to show the invaluable blessing of a Divine Revelation.

Dīa, æ, *f.* an ancient name of Naxos, i, *f.* one of the Cyclădes.

Dīāna, *v.* Dĭāna, æ, the daughter of Jūpĭter and Lātōna, and sister of Apŏllo, was the goddess of woods and hunting. From her aversion to marriage, she was considered as the protectress of virgins. We find this goddess represented in various ways, all of which had a relation to her favourite amusement, the chace. On earth she was called Diāna, in heaven Lūna, and in the Infernal Regions, Prŏsērpĭna, *or*, Hĕcătē. Under these three characters her power and offices are neatly and accurately described in the following lines:

Tenet, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptro, fulgore, sagitta.

Hence *Diva triformis*, *triplex Diāna*, &c. Her statues stood at the junction of three ways, on which account she was called *Trĭvĭa*. From the places where she was worshipped, and the offices which she performed, she derived a number of surnames. The ancients in sacrifice offered to her, a goat, a white kid, a

boar pig, or an ox. Among plants, the poppy and the dittany were sacred to her. *Adj.* Dĭānĭus, a, um.

Dĭctæus, a, um, Cretan, of Crēta, æ, *v.* Crētē, es, *f. Candia,* an island in the *Mediterranean*, from Dictē, a mountain in *Candia,* where Jūpĭter was nursed. *Dictæa rura* (III. 2), the Cretan fields.

Dĭctys, ўos, *m.* one of the pirates who carried away Băcchus, and was changed into a dolphin.

Dĭi majorum gentium; see Cœlĭcŏlæ.

Dīlŭvĭum, i, *n.* a flood or deluge. That so remarkable an event as that of the universal deluge should have been transmitted for many ages by oral tradition so as to be generally known, ought rather to command belief, than excite surprise. Hence, we find some account of that supernatural occurrence in the history of almost all nations who have had any knowledge of letters, or who have attained to eminence either by extent of power, or progress in civilisation. It is of importance to remark, that the wickedness of men has been uniformly the cause assigned for that catastrophe by all the poets, historians, and writers of antiquity, who have given any account of the general flood. There is not a single ancient author who attributes it to any other reason than that mentioned in the sacred Scriptures—the corruption and the depravity of mankind. The translations from the Sanscrit have, it may be almost affirmed, proved that the *Menu* of the Hindoos, and, it cannot be doubted, that the *Deucălĭon* of the Greeks, was the *Noah* of the Jews, under different names. Ovid has disguised the Mosaic account of the flood by poetical embellishment and mythological fiction. The boat, or the ark, he says, of Deucălĭon stopped on Parnāsus, the favourite mountain of the Greek and Roman poets; but the eastern account approaches to the truth, by making the ark rest on a mountain in Armĕnĭa. As we become better acquainted with Oriental literature, it is probable the fact stated by Moses will receive additional confirmation; if the writings of an inspired penman can with propriety be said to admit of additional confirmation.

Dīndўmus, i, *m. Plur.* Dīndўma, orum, *n.* a mountain of Phrўgĭa, on which Cўbĕlē was worshipped, and from which she had the name of Dīndўmēnē, es. *Adj.* Dīndўmēnus, a, um.

Dĭŏmēdes, is (Diomede, 3 syl. Eng.), the son of Tўdeus (2 syl.) and Dēĭphўlē, king of Ætōlĭa (*Ætōlĭus Heros*), was one of the Grecian chiefs, and distinguished for his bravery, during the Trojan war. After the destruction of Troy, he went to Apū-

lĭa, where he built Argȳrĭpa, and refused to join Turnus against Ænēas (Ov. Met. 14, 457 seqq.). From his father he was called Tȳdīdes. *Adj.* Dĭŏmēdēus, a, um.

Dīrcē, es, the wife of Lȳcus, king of Thēbæ (Thebes, one syl. Eng.), whom he married after he had divorced Antĭŏpē, and by whom the latter was barbarously treated. Zēthus and Amphīon, the sons of Antĭŏpē, resented the cruelties to which their mother had been subjected by Dīrcē, made war on Lȳcus, conquered him, and tied her to the tail of a wild bull, by which she was dragged over the country, and in this manner expiated her merciless conduct towards Antĭŏpē. The gods, to terminate the severe punishment of Dīrcē, at last changed her into a fountain of the same name near Thēbæ, sacred to the Muses. *Adj.* Dīrcæus, a, um, of Thēbæ, Theban, Bœotian.

Dis, Dītis, the god of riches, Pluto. *Nigri Ditis* (IV. 438), of grim Pluto.

Dŏlon, ōnis, *acc.* ōna, a Trojan, who is said to have had a countenance remarkably unpleasant. He was distinguished for his swiftness. Hector sent him during night to spy the Grecian camp, for which service he, should the subsequent attack, in consequence of his information, be successful, demanded the horses of Achīlles (XIII. 253). But he was taken by Dĭŏmēdes and Ulȳsses, to whom he instantly disclosed the plans of his countrymen, and offered a large sum of money for the preservation of his life. Hence the epithet *imbellem* (XIII. 98). They were not, however, induced to accede to his request, but punished his infidelity and treachery by death.

Dōrceus (2 syl.), ĕos, *v.* ei, *m.* (*Quicksight*), one of Actæon's dogs.

Dōris, ĭdos, a daughter of Ocĕănus and Tĕthys, and wife of Nēreus (2 syl.), was the mother of a great number of sea nymphs, who, from their father, were called Nērĕĭdes, *v.* Nērĕĭdes. Dōris is often used to denote the sea.

Dŏrȳlas, æ, one of the Năsămōnes, a people of Lĭbȳa, who followed Pērseus (2 syl.), and was slain at his nuptials by Hālcȳŏneus (4 syl.). He is said to have been very rich in land.

Drŏmas, ădis, *f.* (*Runner*), one of Actæon's dogs.

Drȳădes, um, nymphs who presided over the woods. To them oblations of milk, oil and honey, were offered, and sometimes a goat. Their name was probably derived from the Greek word δρυς, properly an oak, but frequently used to signify any kind of tree.

Dūlĭchĭus, a, um, of Dūlĭchĭum, i, *n.* a small island in the *Io-*

nian sea, opposite to the mouth of Achĕlōus, the *Aspro-potămo*, of which, according to Ovid, Ulȳsses was king. *Dūlĭchĭus vertex* (XIII. 107), the head of Ulȳsses; *Dūlĭchĭæ manus*, (XIII. 425), the hands of Ulȳsses. Ajax, in every instance, uses the adjectives *Dūlĭchĭus* and *Ithăcus* in contempt.

E

Ĕchīdna, æ, *f.* a monster sprung from Chrȳsāor and Căllĭrhŏē, represented as a beautiful woman above the waist, and a serpent below it. The word is often used to signify the Hȳdra of Lērna, or any huge venomous serpent.

Ĕchīon, īŏnis, one of the men who sprang from the teeth of the dragon which Cădmus sowed. He was one of the five who survived, in consequence of his having made, to the remaining four, proposals of peace, to which they agreed. With the assistance of these five men, Cădmus built Thēbæ, *Theva*, in Bœōtĭa. Echīŏnĭdes, æ, Pēntheus (2 syl.), the son of Echīon. *Adj.* Echīŏnĭus, a, um, of Echīon, Bœotian.

Ēcho, ûs, a nymph remarkable for her loquacity, said to have been the daughter of Aĕr and Tĕllus. She was one of Jūno's attendants, and nearly deprived of speech by that goddess, because she had become the confidant of Jūpiter, in his immoral deeds. Of a number of words, says Ovid, she could only repeat the last. On account of Nārcīssus having despised her love, her body, from excessive grief, pined gradually away, until no part of the nymph remained except her voice and bones. The former continued, but the latter were changed into stone. Such is the ancient and fabulous account of Echo, which modern philosophy has proved to be a sound reflected, or reverberated from a hard solid body, and sometimes, though more rarely, from a fluid. Plane surfaces return the sound better than convex, and concave much better than either. The distance of an echo is easily ascertained, since sound travels at the rate of 1142 feet in a second of time. Some echoes repeat only one word, others, many; and some return the sound but once, whilst others reverberate it distinctly not less than 17 times.

Ĕlĕleus (3 syl.), ĕos, one of the names of Băcchus, from a kind of cry loudly repeated by the worshippers of that god during his festivals. Elĕleu (3 syl.) was a warlike acclamation among the Greeks. Elĕlēis, ēĭdis, a priestess, or female worshipper, of Băcchus.

Ēlis, is, *v.* ĭdos, *et*, Ēlēa, æ, *f.* a district of Pĕlŏpŏnnēsus, the *Morea*, bounded on the S. by Mĕssēnĭa, on the W. by Mărĕ Iŏnĭum, the *Ionian sea*, on the N. by Achāĭa, and on the E. by Arcădĭa. The principal city, which bore the same name, now *Belvidere*, stood on the south bank of Pēnēus, the *Igliako*, at a considerable distance from the sea. *Inh.* Elēi, orum. Elĭas, ĭădos, of Elis, with relation to a female, or to a noun feminine.

Ĕlўces, æ, a man killed by Pērseus (2 syl.).

Ēmăthĭa, æ, *f.* a district of Măcĕdŏnĭa, formerly called Pæŏnĭa, but often used by the Latin poets in so indefinite a sense as to include not only all Măcĕdŏnĭa, but likewise all Thĕssălĭa. It lay at the top of Sĭnus Thērmăĭcus, the *Gulf of Salonica*. Its chief town was Pēlla, *Palatizza*, at which both Philip and his son, Alexander the Great, were born. The name has been derived from Emăthĭon, one of the ancient kings of the country. Ēmăthis, ĭdis, of Ēmăthĭa, applied to a female, and to a noun feminine. *Adj.* Ēmăthĭus, of Ēmăthia, of Măcĕdŏnĭa, of Thĕssălĭa, or of Phĭlīppi.

Ēmăthĭon, ōnis, *acc.* ōna, a son of Tītan and Aurōra, who was king of Măcĕdŏnĭa. From him the country was called Emăthĭa, æ, *f.* Ēmăthis, ĭdos, Macedonian, with relation to a female, or to a noun feminine. *Adj.* Emăthĭus, a, um, of Ēmăthĭon, or, Ēmăthĭa; Macedonian, &c.

Ēmăthĭon, ōnis, an old man who was killed by Chrŏmis, whilst he embraced the altar, at the marriage of Pērseus (2 syl.) and Āndrŏmĕda.

Ĕnīpeus (3 syl.), ĕos, *m.* the *Malathria*, a river of *Thessaly*, which has its source near Mount Othrys, and joins Apĭdănus, the *Epideno*, before it falls into Pēnēus, the *Salampria* (I. 579). There was another river of this name in Măcĕdŏnĭa, which rises near Olўmpus, and falls into Sĭnus Thērmăĭcus, the *Gulf of Salonica*, to the south of Dium, *Stan-dia*.

Ĕnnŏmos, *v.* Ennŏmus, i, a Trojan prince killed by Ulўsses.

Ĕōus, i, *m.* one of the four horses of the sun.

Ĕōus, i, *m.* the morning. *Adj.* Eōus, a, um, of the morning, eastern.

Ĕpăphus, i, the son of Jūpĭter and Io, who married Mēmphis, the daughter of the *Nile*, and built a city to which he gave his wife's name, Mēmphis, now *Menshee a Dashoo*, a small village. According to Apŏllŏdōrus, his daughter Lĭbўa, *q. v.* had to Nēptūnus two sons, Āgēnor and Bēlus; the former became king of Phœnīcĭa, and the latter of Ægўptus, *Egypt*. Dă-

năus and Ægȳptus, so celebrated in the writings of the Greeks, were the sons of Bēlus. Hērŏdŏtus informs us, that the Epăphus of the Greeks was the god Apis of the Egyptians. The same author states that Mēnes built Mēmphis, and that to him the name must be referred. This large and magnificent city, the ancient capital of *Egypt*, is supposed to have stood about 15 miles S. of the Dēlta, on the W. bank of Nīlus, the *Nile*. Of its former magnitude no idea can be formed from its ruins, or from the inconsiderable village of *Menshee a Dashoo*.

Ĕphȳra, æ, *v.* Ĕphȳrē, es, an ancient name of Cŏrīnthus, now called by the British *Corinth*, by the Greeks *Corthò*, and by the Turks and Venetians *Corinti*. Ĕphȳrĭas, ădis, of *Corinth*, with relation to a female, or to a noun feminine. *Adj.* Ĕphȳrēĭus, *et*, Ĕphȳrēus, a, um.

Ĕpĭmēthis, ĭdos, a patronymic of Pȳrrha, the daughter of Epĭmētheus (4 syl.).

Ĕpōpeus (3 syl.), ĕos. *v.* ei, one of the Tuscan sailors who attempted to injure Bacchus.

Ĕrĕbus, i, the son of Chăos and Tenĕbræ, *i. e.* darkness, who married Nox, by whom he had Lux, *i. e.* the light, and Dĭes, *i. e.* the day. Varro makes Erĕbus the son of Nox. The poets often put Erĕbus for the Infernal Regions. *Regīna Erĕbi*, Proserpĭna. Homer uses Erĕbīnnē, as an epithet of night.

Ĕrēctheus (3 syl.), ĕos, *v.* ei, the sixth king of *Athens*, was the son of Pāndīon, and brother of Prŏcnē and Phĭlŏmēla. From him the Athenians were called Erēcthīdæ, arum. Ĕrēcthis, ĭdos, *f.* of Ĕrēctheus, Athenian, with relation to a female, or to a noun feminine. *Adj.* Ĕrēcthēus, a, um.

Ērĭdănus, i, *m.* the Greek name of Pădus, the *Po*, the largest river in Itălĭa, *Italy*. This appellation very frequently occurs in Latin poetry, but not in prose. The *Po* takes its rise in Mount *Viso*, in *Piedmont*, runs in an eastern direction, and divides into several channels before it reaches the sea. In its course, which may be estimated at 300 miles, the *Po* receives a vast number of rivers on both banks, which, by the rapidity of their currents, bringing down a prodigious quantity of earth and stones, have greatly filled up its channel, and made embankments 30 feet high in many places, necessary to prevent the inundation of the adjacent country. Its northern branches descending from Alpes, the *Alps*, render it largest in the summer months, by the melting of the snow on these lofty mountains. The *Po* disembogues into Măre

Hădrĭătĭcum, *v.* Adrĭătĭcum, quod et Sŭpĕrum, the *Gulf of Venice*, by seven mouths, of which two were formed by nature, and the other five by art.

Ĕrĭnnys, ÿis, *acc.* in, *f.* a common name of the Furies, who were three in number, Tĭsĭphŏnē, Ălēcto, and Mĕgæra. They were said to be the daughters of Pluto and Prosērpĭna, or rather of Achĕron and Nox. Their office was to execute the vengeance of the gods upon the guilty, on earth, by war and pestilence, and, in the Infernal Regions, by flagellation and torment. Their head and arms were surrounded by serpents, their countenances were grim and horrible, and their robes, dark and bloody. In the one hand they held a torch, and the other grasped a whip. Their attendants were Paleness, Fear, Terror, and Madness (IV. 484).

Ĕrĭthos, *v.* Ĕrĭthus, i, a son of Actor, hence called Actŏrĭdes, who was killed by Pērseus (2 syl.).

Ĕrўcīna, æ, a surname of Vĕnus, from Eryx, *San Giuliano*, a mountain on the western coast of Sicĭlĭa, *Sicily*, where she had a temple.

Ĕrўmănthus, i, a town, a river, and a mountain of Ărcădia. The mountain is noted for the huge wild boar killed on it by Hērcŭles.

Ĕryx, ĭcis, a son of Būtes and Vĕnus, a man of prodigious strength, who challenged all strangers with whom he met to fight him with the *Cēstus*. At last Hērcŭles accepted the challenge, killed Eryx, and buried him upon a mountain on the western coast of Sicĭlĭa, *Sicily*, which retained his name, now *San Giuliano*. Here a temple was built to his mother, from which she received the name of Ĕrўcīna. *Adj.* Ĕrўcīnus, a, um.

Ĕryx, ĭcis, a man who was turned into stone at the sight of the Gorgon's head (V. 196).

Ĕthēmon, *v.* Ēthēmon, ŏnis, *m.* a man whom Pērseus killed. He was a native of Arăbĭa, hence called Năbăthæus (V. 163).

Eubœa, æ, *f. Negropont*, an island in Măre Ægēum, the *Archipelago*, in length about 90 miles, and varying in breadth from 25 to 6. It abounded with corn, wine, and fruits of various kinds. The copper and iron mines were a source of wealth to the ancient inhabitants; but they have been quite neglected under the Turkish Government. There is a bridge over Eurīpos, the *Strait of Negropont*, which affords a ready communication between the island and the continent

From this junction at Aulis, we find, in Ovid, *Aulĭdăque Euboicam* (XIII. 182), although Aulis was a city of Bœōtĭa, not of Eubœa. *Adj.* Eubŏĭcus, *v.* Eubœus, a, um.

Euĭppē, es, a native of Pæŏnĭa (Pæŏnis), a country of Măcĕdŏnĭa, was the wife of Pīĕrus, and mother of the Pīĕrĭdes, who, for their audacity in presuming to challenge the Muses, to a trial in music, were turned into magpies (*Picæ*).

Eumĕnis, ĭdos, *f.* a Fury; *Plu.* Eumĕnĭdes, dum, the Furies. See Erĭnnys.

Euphōrbus, i, the son of Pānthŏus, a valiant Trojan, who first wounded Pătrŏclus, the friend of Achilles, when clad in the armour of the Macedonian hero, whom Hĕctor afterwards killed. He was himself slain by Mĕnĕlāus, who, after the termination of the war, hung up his shield in the temple of Jūno, at Ărgos. Pȳthăgŏras, the founder of the doctrine of the transmigration of souls among the Greeks, asserted, that he was once Euphōrbus, and remembered many things which he did when his spirit animated that intrepid soldier. To prove the truth of his assertion, he went to Argos, *Argo*, and pointed out, at first sight, the shield of Euphōrbus hanging amidst many other Trojan spoils of the same kind, in the temple of Jūno, where it had been placed by Mĕnĕlāus. An ancient author maintains, that Pȳthăgŏras invented this fiction to conceal the meanness of his real ancestry, by identifying himself with one of Homer's heroes.

Euphrātes, is, *m.* called in modern times different names by different nations, as the *Euphrātes* (3 syl.) by the British; *El-Frat* by the Arabs; *Mourat*, by the Turks, &c.; a celebrated river in Asĭa, which takes its rise in the mountains of Armĕnĭa, *Turcomania*, a few miles to the N. E. of *Arz Roum*. The *Morad*, one of its branches, which almost doubles the course of this river, has its source in mount Ararat. The *Euphrates* divides about 140 miles from the sea into two channels, by one of which the famous city of Babylon was divided into two parts nearly equal. Besides the great canal which connected it with the Tīgris when it rose to a certain height, there was a number of smaller branches in the neighbourhood of that celebrated city, which are probably referred to Ps. CXXXVII. 1. under the appellation of the rivers of Babylon. After a course of 1400 miles, the *Euphrates* falls into Sĭnus Pērsĭcus, the *Persian Gulf*, by two or three mouths. It is navigable for a considerable distance from the sea, and great vessels might ascend to its junction with the

Tigris, if the channel were clear of the stones, by which it is in some places choked up. *Băbȳlōnĭus Euphrātes* (II. 248), the Babylonian Euphrātes; from Babylon standing on its banks.

Eurōpa, æ, *v.* Eurōpē, es, a daughter of Agēnor, king of Phœnicĭa, said to have excelled in elegance of form and in beauty of countenance. Captivated with her appearance, Jūpĭter assumed the form of a bull of unequalled whiteness, and mixed with the herd of Agēnor, whilst Eurōpa and her companions gathered flowers in the meadow not far from the shore. The beautiful bull soon attracted the notice of the innocent and unsuspecting Eurōpa, who, from his gentleness, did not hesitate to approach him, and her resolution increasing as he ate grass from her hands, she at last ventured on his back. The god, taking advantage of her youthful intrepidity, carried her across the sea to Crēta, *Candia,* where she bore to him Mīnos, Sārpēdon, and Rhădămānthus. Astĕrĭus, after the birth of these three sons to Jūpĭter, married her, and, having no children himself, adopted them, and appointed Mīnos to succeed him on the throne of *Candia.*

Some authors think that the fiction of the bull originated in the ship, in which she sailed to *Candia,* having a white bull painted on the prow, and others that a Cretan captain, named Taurus, had carried her by force from Phœnīcĭa, to whom she had the three sons above mentioned. She is, in general, represented sitting dejected under the shade of a plane-tree, and an eagle near her, to which she seems turning her back. To Eurōpa, after her death, the Cretans paid divine honours, and one of the three divisions of the ancient world perpetuates her name. It is but proper to add, that Hērŏdŏtus seems to consider Eurōpa as a name of unknown derivation, and consequently not satisfied with referring it to Phœnician Eurōpa. *Adj.* Eurōpæus, a, um.

Eurōtas æ, *m.* the *Vasilipotamo* (*i. e.* the Royal river,) a river of Pĕlŏpōnnēsus, the *Morea,* which runs near Lăcĕdæmon, and empties itself into Sĭnus Lăcōnĭcus, the *Gulf of Colokythia,* on which was the town of Tænărus. Hence *Tænărĭus Eurōtas* (II. 247).

Eurȳpȳlus, i, the son of Euæmon, a Thessalian who went to the Trojan war with forty ships. He was an intrepid soldier, hence called *Fĕrox* (XIII. 357).

Ēvan, āntis, a name of Bācchus. Evans, āntis, shouting in praise of Bācchus, frantic, raging like a bacchanal. Both words are

probably derived from Ĕvŏĕ, Ĕvŏhĕ, *v.* Euŏĕ an exclamation of the bacchanals.

F

Fax, ăcis, *f.* a torch or flambeau; also used by the poets to signify *marriage*. See Tæda.

Faunus, i. *m.* a Faun (Eng.), a rural deity, who, according to the poets, had the form of a goat from the middle downwards, and the horns and ears of the same animal, but the rest of his body was human. Hence Ovid calls Faunus, Bicōrnis, Semĭcăper, &c. These demigods, or rural divinities, seem to have led a more harmless and inoffensive life than the Satyrs, and to have interested themselves chiefly in agricultural and pastoral affairs. Although they lived to a great age they were not supposed to be immortal. They possessed the gift of prescience, which would be of less utility to men, as their residence was in the deepest groves, and they were very seldom seen. This species of god, or semi-god, does not occur in Grecian mythology.

G

Gāllĭa, æ, *f.* Gaul, now *France*, an extensive and populous country of *Europe*, bounded on the E. by Rhēnus, the *Rhine*, which separates it from *Germany*; and Mount *Jura*, the boundary of Hēlvĕtĭa, *Swisserland*, on the W.; but from *Jura* to the *Mediterranean*, the limits of Gaul are not exactly ascertained, nor were they always the same. In general, Rhŏdănus, the *Rhone*, has been erroneously considered the line of separation between Gaul and *Italy*, although all agree that Provīncĭa, *Languedoc*, *Provence*, and *Dauphiné*, lay on both sides of that river. On the N. it had Insŭla Bătavōrum, the *United Provinces*, or *Holland*; on the S. that part of the *Mediterranean*, called Gāllĭcus Sĭnus, the *Gulf of Lyons*, and Montes Pyrēnæi, the *Pyrenees*, which divided *France* from Hīspānĭa, *Spain*; and on the W. Ocĕănus Cāntabrĭcus, the *Bay of Biscay*, and Frĕtum Britānnĭcum, *v.* Gāllĭcum, the *British Channel*. To this country, the Romans gave the name of *Gāllĭa Trānsālpīna*, to distinguish it from the northern part of *Italy*, *Gāllĭa Cĭsālpīna*, so called from its lying between *Rome* and the *Alps*, and being long in possession of the Gauls, *Gāllĭa Cŏmāta*, from the na-

tives having long hair, and *Gāllĭa Brăcchāta*, from their wearing a kind of trowser, or breeches. The last appellation seems to have been confined to the inhabitants of the southern district of that country. The boundaries of *France* are by the treaty of Paris (15th Nov. 1815) considerably diminished. They comprehend, on the N. little of ancient Bēlgĭum, which, with Insŭla Bātavōrum, *Holland*, now forms the kingdom of the *Netherlands*. The *Rhone*, *Mount Jura*, and the *Rhine*, bound that kingdom on the E. For the sake of the young scholar, it may not be improper to remark, that Cæsar uses the word *Gāllĭa* in senses very different. In the first line of his Commentaries of the Gallic war, the term is employed to denote that part of the country unsubdued by the Romans, and in the same chapter, to signify the central division, or that possessed by the Celts. It has the same restricted sense frequently. *Inh.* Gālli, orum (*Sing* Gāllus, i). *Adj.* Gāllĭcānus, Gāllĭcus, *et*, Gāllus, a, um. Gāllĭcus Ocĕănus, the *Bay of Biscay*. *Adv.* Gāllĭcē, after the manner of the Gauls, or French.

Gānges, is, *m.* the *Ganges*, a very large river of *India*, the sources of which remain to be explored. According to the opinion most generally received, it takes its rise in the mountains of *Thibet*, at the distance of about 1400 miles from the *Indian Ocean*, which Pliny (I. 667.) calls Eōus Ocĕănus, the *Eastern Ocean* (not in use). The number of noble tributary streams which fall into this river, increases its magnitude greatly beyond what could be supposed from the length of its course. After traversing a great extent of rich country, the *Ganges* pours its waters into the *Bay of Bengal*, by eight mouths. Of its large and numerous branches, the *Burampooter*, or *Burampoot* is the greatest. This grand river rises not far from the source of the *Ganges*; its course is nearly of equal length, and at their junction it is upwards of 4 miles broad. The delta formed by the *Ganges*, beginning about 220 miles from the coast, and its extreme mouths being nearly 200 miles distant where they are lost in the sea, contains more than twice the area of that of the *Nile*. Gāngētis, ĭdis, of the *Ganges*, with relation to a female, or a noun feminine. Gāngărĭdæ, arum, a people living near the *Ganges*. *Adj.* Gāngētĭcus, a, um.

Gārgăphĭē, es, *f.* a valley in which was a fountain of the same name near Plătæa, a town of Bœōtĭa, on the confines of Attĭca.

Gĭgas, āntis, *m.* a giant. The giants, according to some writers of antiquity, were the sons of Tārtărus and Tērra, and, according to others, of Cœlus and Tērra; hence S. Itălĭcus calls them

Tĕrrĭgĕnæ; whilst several authors maintain that they sprung from the blood of Cœlus when mutilated by his son Sātūrnus. They were said to be of frightful appearance, of prodigious stature, and of unconceivable strength. Provoked at the defeat of their relations by Jūpĭter, they made war on him, and attempted to scale heaven by piling lofty mountains on the top of each other (I. 152). The gods, frightened at the approach of so terrible an enemy, fled to *Egypt*, and concealed themselves from the vengeance of the giants, by assuming the form of animals. Jūpĭter at last, by the assistance of Hĕrcŭles, put them all to death. Their form was in part that of a serpent, and the writers of antiquity have described their dispositions as savage and cruel in the highest degree. *Adj.* Gĭgāntēus, *et*, Gĭgāntīnus, a, um, of the giants, gigantic, terrific, awful.

Gnōssus, i, *f.* one of the three principal cities of Crēta, *v.* Crētē, *Candia*, an island in the *Mediterranean*, to the S. of Măre Ægæum, the *Archipelago*, about 180 miles long, and 40 at its greatest breadth. Of all the Greek islands, Crēta was the most celebrated. Though mountainous and woody, it has many beautiful and fertile valleys. In ancient times, the cities of *Candia* are said by Pliny, Virgil, Horace, &c. to have been 100, of which 90 were built before, and 10 after, the Trojan war. The population at that time, according to the historians of antiquity, exceeded one million; but of the present number of its inhabitants, no certain estimate can be formed. Some consider the Candians as not exceeding 360,000, and others rate them above a million. Of the strength and resources of the Cretans, some idea may be formed from the number of ships (80), which they sent to the Trojan shores. Ptolemy says the number of cities, in the year 160, was not more than 40, which was probably true at that time, long after the consul Mĕtĕllus had added *Candia* to the Roman empire. From 1204 to 1670, it was subject to the Venetians, who, after a long and bloody war, were compelled to submit to the Turks, in whose possession it has continued ever since. This siege of *Candia*, the principal city, which began in 1646, and continued to 1670, is one of the most remarkable in modern times. The island has, for some centuries, been known by the name of its capital *Candia*. *Adj.* Gnōssĭus, *et*, Gnōssĭăcus, a, um, of Gnōssus, Gnossian; of Creta, Cretan.

Gōrgo, *v.* Gōrgon, ŏnis, *Plu.* Gōrgŏnes, um, the Gorgons, who were three in number, Sthĕno, Eurўălē, and Mĕdūsa, daughters of Phōrcus, *v.* Phōrcys, and Cēto, who was his sister. The

last only is said to have been mortal. They dwelt, says Hesiod, at the extremity of the world, near the abode of night. According to ancient fable, these imaginary beings had but one eye and one tooth, which they used alternately; their hands were of brass, and, in place of hair, serpents hissed around their heads. Authors are divided with regard to the origin and form of the Gorgons; but all unite in maintaining, that they possessed the power of turning to stone whoever looked at them. From Ovid it appears, that there were only two, and that Mĭnērva, to punish the violation of her temple by Mĕdūsa, encircled her head with serpents, in place of the beautiful locks which had attracted the attention of Nēptūnus. Gorgon, in the singular, refers to her. She was the most distinguished of the daughters of Phōrcus. Pērseus (2 syl.) severed Mĕdūsa's head from her body when asleep, and bore it off in triumph. The blood which fell from it, in Pērseus' flight over *Africa*, as he returned to Serīphus, is said to have engendered the numberless serpents and poisonous animals, with which that country is infested. Apōllŏdōrus states that the blood which flowed from the Gorgon's left arm was highly poisonous; but that the blood of her right arm was of use in curing diseases, and that Æscŭlāpĭus employed it in raising the dead to life. The opinion of the ancients respecting the Gorgons is very different: some supposed them warlike women; others, savages: and Athenæus maintains they were beasts, whose pernicious breath occasioned instant death to all who approached them. See Mĕdūsa. Gōrgŏnĭa, æ, *f.* coral, from its changing into the hardness of stone, on being exposed to the air. See Cūrălĭum. Pliny, Pomponius Mela, and some other ancient authors, mention islands called Gorgades, which were said to be inhabited by the Gorgons, distant about two days sailing from the western coast of Africa.

Grādīvus, *v.* Grădīvus, i, a surname of Mars. Gradīvĭcola, æ, a worshipper of Mars, a soldier.

Græcĭa, æ, *f.* *Greece*, a celebrated country of *Europe*, which had on the E. Mărĕ Ægēum, the *Archipĕlăgo*; on the S. the *Mediterranean*; and on the W. that part of the *Mediterranean* called the Ionian sea, and Măre Hădrĭătĭcum, *v.* Adrĭătĭcum, quod et Sŭpĕrum, the *Gulf of Venice*. The boundary on the N. is uncertain. This country was mostly peopled by colonies from *Egypt*, who introduced a knowledge of the arts and sciences, which were afterwards improved, and many of them carried to the highest degree of perfection, by the Greeks. To the inha-

bitants of *Greece* the civilisation and refinement of the ancient world seem to have been almost wholly confined. The Romans were indebted to them for all which they knew of philosophy, and the comforts of refined life. But the fine arts were not likely to be much cultivated or esteemed by a race of ferocious soldiers. In justice to the nation of Mars, however, it cannot be denied that in history, and in several species of poetry, if they did not equal, they did not fall much short of their instructors. The liberties of *Greece*, which Phĭlĭppus, king of Măcĕdonĭa, first injured, were almost wholly destroyed by his son Alexander the Great. The country continued to be oppressed by his successors, until it was conquered by the Romans, 145 years before Christ. From this period, the Greeks made no united effort to regain their independence, but continued in subjection, until the beginning of the 15th century, when they fell under the tyranny of the Turks. Since that fatal conquest, the descendants of a refined, intelligent, and ingenious people, have been sunk in ignorance and oppressed by slavery. *Inh.* Græci, Graii (2 syl.), *v.* Grāji, orum, *et*, Grājŭgĕnæ, ārum. Græcŭlus, i, *dim.* generally used in contempt. Græcĭsmus, i, *m.* a Grecism, the Greek style, or manner of speaking. *Adj.* Græcus, Graius (2 syl.) *v.* Grājus, Græcānĭeus, a, um, *et*, Græcĭēnsis, is, e (not much used), of *Greece*, Greek, Grecian. *Adv.* Græcè, *v.* Græcānĭcè, after the manner of the Greeks.

Grātĭæ, ārum (*Sing.* Grātĭa, æ), the Graces, three sisters called Āglăĭa, Thălīa, and Euphrŏsўnē. They went also under the appellation of Chărĭtes, um. The Graces were said to be the daughters of Bācchus and Vĕnus, or, of Jūpĭter and Eurўnŏmē. They are represented naked, and linked in each other's arms. Hence Horace, *segnesque nodum solvĕre Grātĭæ* (Car. lib. 3, 21).

Gўăra, æ, *v.* Gўărus, i, *f.* (often used in the plural), *Joura* (by some called *Calairo*), a small barren rocky island in Măre Ægēum, the *Archipelago*, only twelve miles in circumference, now almost uninhabited. The poverty and wretchedness of this island have been proverbial for many ages. Pliny states that the inhabitants were once forced to quit it, from an immense number of rats, or field mice, of uncommon size infesting it, and a late traveller mentions, that he saw some of the same breed, when he visited that poor sterile island. During the reign of the Roman emperors, criminals were frequently ba-

nished to Gўărus, *Joura*. Hence Juvenal, *Aude aliquid dignum brevĭbus Gўăris* (Sat. 1, 73).

H.

Hæmus, i, *m. Balkan*, a high mountain, or rather a range of mountains which bounded Thrācĭa, *Romania*, on the N. separating that country from Mœsĭa. Hæmus the son of Bŏrĕas and Ōrĭthўīa, for having assumed the honour of being a celestial deity, was changed into this mountain, to which his name was given.

Hālcўŏnē, es, *f.* the daughter of Æŏlus, god of the winds, whose husband Cēўx, king of Trāchis, *v.* Trāchin, a city of Thēssălĭa, *Thessaly*, was drowned in attempting to cross Mărĕ Ægēum, the *Archipelago*, to Clăros, to consult the Oracle. Disconsolate, in consequence of his departure, she incessantly implored the gods for his safe return. Jūno, moved by her constant prayers for her husband after his death, and compassionating the violence of her sorrow, intreated Sōmnus to inform her of his death. The god of sleep instantly dispatched Mōrpheus (2 syl.), who, assuming the form and voice of Cēўx, appeared to her in a dream, and stated the particulars of the shipwreck, and his own fate. Frantic with grief, she ran to the beach, and, according to her dream, found the body of Cēўx, floating lifeless to the shore. The queen of Trāchis, *v.* Trāchin, was changed into a bird called *Alcўon, v. Halcўon*, the King's-fisher, in her attempt to reach by a bound the corpse of her husband, which she no sooner touched, than it underwent the same transformation. Their mutual attachment remaining, they continued to live together as birds, distinguished by the same tenderness and affection which had marked the conjugal state, when in the human form. The King's-fishers, according to Pliny, begin to build their nests on the surface of the sea seven days before, and have their young hatched by the seventh day after, the winter solstice. During that time, Æŏlus was said to make the sea quite smooth and calm. Modern observation has proved the whole a fiction. They make their nests in cliffs, not on the waves; and hatch about the beginning of April, after 20 days incubation. All the varieties of the Halcyon, of which there are above 30, are remarkable for exquisite plumage. Hālcўŏnĭum, i. *n.* Sea-foam, in which Halcyons were supposed to make their nests. Hālcўŏnĭdes, um, *f.* time of their hatching.

Adj. Hālcy̆ŏnēus, *et*, Hālcy̆ŏnĭus, a, um, of King's-fishers; calm, peaceful, tranquil.

Hālcy̆ŏneus (4 syl.), ĕos, *v.* ei, a native of Băctrĭa, who, at the marriage of Pērseus (2 syl.), killed Dŏry̆las, and was himself slain by Pērseus (2 syl.).

Hălĭus, i, a king of Ly̆cĭa, and companion of Sārpēdon, whom Uly̆sses killed.

Hămādry̆ădes, um (*Sing.* Hămādry̆as, y̆ădis), nymphs of the country, who presided over trees, with which they were supposed to live and die.

Hārpălos, i, *m.* (*Snatch*), one of Actæon's dogs.

Hārpy̆ĭa, *v.* Hārpy̆ja, æ, *f.* a Harpy. The Harpies were monsters, the upper part of their body being that of a woman, with the exception of their ears, which resembled those of a bear, and their under part that of a vulture. They possessed the gift of prophecy, were exceedingly voracious, emitted an infectious smell, and polluted every thing which they touched by their filth. Their residence was the Strŏphădes, *Strivali*, islands off the coast of Elis, south of Zăcy̆nthus, *Zant*, or *Zante*, to which Zēthes and Călăis drove them, when sent by Jūno to plunder the tables of Phīneus (2 syl.), king of Thrācĭa, *Romania*.

Hārpy̆ĭa, *v.* Hārpīja, æ, *f.* (*Ravener*), one of Actæon's dogs.

Hēbrus, i, *m.* the *Maritza*, the largest river of Thrācĭa, *Romania*, part of *Turkey in Europe*. It takes its rise in mount Hæmus, *Balkan*, passes *Adrianople*, and then running nearly south, falls into Mărĕ Ægēum, the *Archipĕlăgo*, after a course of 250 miles, nearly opposite to the island Sămŏthrācē, *Samothraki*.

Hĕcătē, es, the daughter of Pērses, king of Taurĭca, the brother of Æētes, and Astĕrĭa, a goddess of the Infernal Regions, supposed to be the same with Diāna, who was also denominated Prosērpĭna. From her father she was called Pērsēis, ĭdos (VII. 74). Hĕcătēis, ĭdos, *f.* of Hĕcătē, applied to a noun feminine. *Adj.* Hĕcătēĭus, a, um.

Hēctor, ŏris, *acc.* a, a son of Prĭămus, king of Trōja, and Hĕcŭba, married Āndrŏmăchē, by whom he had one son, named Asty̆ănax. He was the bravest of all the warriors who fought in defence of Troy. When Achīlles, provoked at Agămēmnon, the commander-in-chief of the Grecian forces, for depriving him of Brīsēis, who fell to his share in the division of the plunder of Ly̆rnēssus, the site of which is now unknown, had in proud disdain quitted the field and withdrawn to his ships, the valour of Hēctor rendered the Trojans victorious. He killed Patrŏclus, the intimate friend of that hero, in whose armour he

was clad. To revenge this prince's death, Achĭlles returned to the war, and, at last, prevailed over Hēctor, whose dead body the enraged Grecian dragged in barbarous triumph thrice round the walls of Troy and the tomb of Patrŏclus, and then sold it to Prĭămus for a great sum. *Adj.* Hēctŏrĕus, a, um. *Hēctŏrĕis flammis* (XIII. 7), Hector's flames; flames or fires with which Hēctor attempted to burn the Grecian fleet. *Hēctŏrĕo marti* (XIII. 275), in battle with Hēctor.

Hĕlĕna, æ, *v.* Hĕlĕnē, es, Helen (Eng.), a daughter of Jūpĭter and Lēda, the wife of Tȳndărus, king of Spārta, *Mistra*. Jūpĭter, at the time of his intercourse with Lēda, is said to have assumed the shape of a swan. She produced two eggs, from one of which sprang Pōllux and Hĕlĕna, and, from the other, Cāstor and Clȳtēmnēstra. The beauty of Helen, even in her infancy, was so remarkable, that before she reached her twelfth year she was carried away by Thēseus (2 syl.), but brought back in safety by her brothers Cāstor and Pōllux. As she was courted by all the young princes of *Greece*, Tȳndărus, at the suggestion of Ulȳsses, bound them by oath to protect her. She then married Mĕnĕlāus, and was soon after again carried off by Păris, a son of Prĭămus, king of Trōja, which occasioned the most memorable war recorded by antiquity. Her conduct during the siege is very differently represented by ancient writers. Some maintain, that she warmly embraced the Trojan interest, while Virgil and others assert, that she betrayed to the Greeks the plans and measures of the Trojans, in order most probably to regain the favour of Mĕnĕlāus and her countrymen. Soon after Păris was killed by Phĭlōctētes, she married, according to some, Dēĭphŏbus, another son of Prĭămus, and, according to others, she returned to *Greece* with her husband. The last is supported by Homer, who represents Mĕnĕlāus and her living together at Sparta (Odys. Lib. IV.) in the greatest happiness, after that destructive war which was the consequence of her imprudence and criminality. It must be confessed that the history of this celebrated woman is involved in obscurity and contradiction, and that nothing certain respecting the time and manner of her death is known. From her mother's husband she was called Tȳndăris.

Hĕlĕnus, i, a son of Prĭămus and Hĕcŭba. On account of his skill in prophecy, from which he is called *Dardanio vate* (XIII. 535), the Greeks, after the destruction of his native city, and the kingdom of his father, did not put him to death. Pȳrrhus, the son of Achĭlles, to whose share of the captives he had fal-

len, carried him to Epīrus, *Lower Albania*, gave him in marriage Andrŏmăchē, Hector's widow, and part of his own kingdom, which, from his brother Chāon, whom he had accidentally killed, he called Chāŏnĭa. Būthrōtum, *Butrinto*, was the capital of this district, at which Ænēas, on his way to Itălĭa, *Italy*, spent some time, and to the prophetic gift of Hĕlĕnus was greatly indebted for important information respecting his future voyage. At this city Hĕlĕnus passed the remainder of his days in tranquillity, affluence, and splendour.

Hēlĭădes, um, the daughters of Sol and Clўmĕnē, who were changed into poplar-trees, in consequence of their immoderate grief for the death of Phăĕthon, their brother. Ovid mentions only three, Hўgīnus makes the number four, and Hēsĭŏdus, seven. They had this name from their father *Hēlĭos*, the sun, *i. e.* Apollo; from which also is derived the *Adj* Hēlĭăcus, a, um, of the sun, Solar. *Nĕmus Hēlĭădum*, a grove of poplar-trees. The ancients supposed this kind of tree to exsude amber; hence *crustæ Hēlĭădum*, amber cups.

Hĕlĭcon, ōnis, *m. Zagara*, or, *Zagara-vouni*, a mountain of Bœōtĭa, on the confines of Phōcis, sacred to Apōllo and the muses, who are hence called Hĕlĭcōnĭdes, *et*, Hĕlĭcōnĭădes, dum. The fountains Agănīppē and Hīppocrēnē were at the foot of Hĕlĭcon, which the river Pērmēssus, *v.* Pērmēssis, nearly encompassed. *Vīrgĭnĕus Hĕlĭcon* (II. 219), Virgin Hĕlĭcon, from the muses being all unmarried, and Hĕlĭcon, a favourite haunt. Cĭthæron, *Elatias* (Hobhouse), *Elatæa* (Clarke), Hĕlĭcon, *Zagara*, or, *Zagara-vouni*, Pārnāsus, *Liakūra*, Œta, *Banina*, and Pīndus, *Mezzovo*, form part of the chain of mountains which, from the plains of Attĭca, extend in a N. W. direction for nearly 200 miles.

Hēnna, æ, *v.* Ēnna, æ, *f. Castro Janni*, a town near the middle of Sicilĭa, *Sicily*, on an eminence of considerable height, which rendered it almost impregnable, and surrounded by a beautiful adjoining plain of the same name, on which Cĕres first discovered grain, and from which her daughter Prosērpĭna was carried away by Plūto. Hence she is sometimes called *Hennæa Dīva*. *Inh.* Hēnnēnses, *v.* Ennēnses, ium. *Adj.* Hēnnæus, *v.* Ennæus, a, um.

Hērcŭles, is, the son of Jūpĭter and Alcmēna, the daughter of Elēctrўon, king of Argos, *Argo*, or, according to some, of Anāxo, but, according to others, of Eurўmĕdē, Eurўdĭcē, *v.* Lysĭdĭcē. During the time of her pregnancy, Alcmēna married Amphĭtrўon, who was the brother of Anāxo, and, from

his mother's husband, Hĕrcŭles received the patronymic Amphĭtrўōnĭădes. Of this name ancient authors have enumerated upwards of forty, the most distinguished of whom was the son of Alcmēna. called, from the place of his birth, Thēbæ, *Theva*, in Bœōtĭa, the Theban Hercŭles. Both Greek and Roman authors have extolled the strength, courage, and activity of this renowned hero to a height surpassing belief. The greatest difficulties and dangers seemed to vanish before him, nor did he shrink from any enterprise, however perilous or impracticable it might appear. The cruelty of Jūno, who plotted his destruction even before his birth, rendered him subject to the will of Eurўstheus (3 syl.), king of Argos, *Argo*, and cousin of Hĕrcŭles. This monarch imposed on him the 12 labours so celebrated in fabulous history. 1st. To kill the famous lion of Nĕmĕa, *St. George's*. 2d. To destroy the serpent of Lĕrna, the *Lake of Molini*. 3d. To bring alive to Eurўstheus (3. syl.), the stag of Œnŏē, remarkable for its golden horns, brazen feet, and astonishing swiftness. 4th. To bring likewise alive to Eurўstheus (3 syl.) a wild boar of prodigious strength and ferocity, which desolated the country around Erўmănthus. 5th. To clear the stables of Augēas, *v.* Augīas, king of Elis, which had contained 3000 oxen for many years. 6th. To kill the carniverous birds which ravaged the country near Stўmphālus, the *Lake of Voulsi*, in Arcădĭa. 7th. To bring alive to Argos, *Argo*, a terrible wild bull, which laid waste the island Crēta, *Candia*. 8th. To catch the mares of Dĭŏmēdes, a king of Thrācĭa, *Romania*, which fed on human flesh. 9th. To obtain the girdle of the queen of the Amazons. 10th. To kill the monster Gēryon, king of Gādes, *Cadiz*, and to bring to Eurўstheus (3 syl.) his numerous flocks, which were likewise said to feed on human flesh. 11th. To carry off the golden apples from the garden of the Hĕspĕrĭdes. 12th. To bring from the Infernal Regions the three-headed dog Cĕrbĕrus. For these labours, which he achieved in little more than eight years, he received a complete suit of armour from the gods. Jūpĭter gave him a shield, Apŏllo a bow and arrows, Mĕrcŭrĭus a sword, Nĕptūnus a horse, Vūlcānus a golden cuirass, a brazen buskin, and a club of brass, and Mĭnĕrva a coat of armour and a helmet. The other exploits of Hĕrcŭles, from the greatness of their number, exceed our limits, and it would require more space than we can afford to enumerate the one-half of his children. The greater part of the labours of this hero Claudian has sung (XXXIV. 39,—48). For attempting to rob the temple of Dĕlphi, *Castri*, be-

cause the priestess had treated an inquiry of his with indifference, the oracle doomed him to be sold for a slave and to remain in servitude for three years. Omphălē, queen of Lydĭa, bought him, and soon after, from admiration of his astonishing actions, married him. On completing the period of his slavery, he returned to Pĕlŏpŏnnēsus, the *Morea*, and married Dēĭanīra, daughter of Œneus (2 syl.), king of Călydon, in Ætolĭa. After living many years in happiness together, she, from jealousy, sent him a poisoned tunic, by his servant Lĭchas, which caused such terrible pain, that he erected a funeral pile on Œta, *Banina*, stretched himself upon it, and expired. The immortal part of Hercŭles, by order of Jūpĭter, ascended to heaven in a chariot drawn by four horses, and Jūno, changing her hatred into esteem, gave him her daughter Hēbē, the goddess of youth, in marriage. After his death he received divine honours. To Hercŭles, the poplar was sacred, which he is said to have brought from the banks of Achĕron. He was the god of faith; hence Hercŭlè, *v.* Herclè (Adv.), by Hercŭles, *or* upon my honour; *Deus fidĭus, sc. juvet*, may the god of faith assist me; *Mehercule v. Mehercules, sc. juvet*, of the same import. *Hercŭlis cŏlŭmnæ*, the pillars of Hercŭles, *i. e.* Călpē, a mountain in Hīspānĭa, *Spain*, near *Gibraltar*, and Abyla, a mountain in Mauritānĭa, *Morocco* and *Fez*. In his expedition against Gēryon, king of Gādes, *Cadiz*, Hercŭles was said to have raised these mountains, and afterwards to have separated *Spain* from *Africa*, that a communication might be opened between the *Atlantic Ocean* and the *Mediterranean*. Hence Frĕtum Hercŭlĕum, the *Strait of Gibraltar*. *Adj.* Hercŭlānus, Hercŭlānĕus, *et*, Hercŭlĕus, a, um.

Hespĕrĭus, a, um, western, either from Hespĕrus, the evening star, *i. e.* the planet Vĕnus, which has this name when she is visible after the setting of the sun, as she has that of Lūcĭfer when she is seen before the rising of the sun; or from Hespĕrus, the son of Iăpĕtus, who was king of Itālĭa, *Italy*, and from whom it is supposed to have been called Hespĕrĭa, æ, f. Hespĕris, ĭdis, *Plu.* Hespĕrĭdes, dum, the daughters of Hespĕrus. Dĭŏdōrus considers them as daughters of Atlas, king of Maurītānĭa, *Morocco* and *Fez*, and of his wife Hespĕris, the daughter of his brother Hespĕrus. From their father, the same historian says, they were called Atlantĭdes, and from their mother Hespĕrĭdes. Hesĭŏdus makes these the daughters of Nox, *i. e.* Night, and Cherecrătes, of Phōrcus and Cēto, sea deities. Apŏllŏdōrus only reckons their number four, Æglē, Erythīa, Vēsta, and Arĕthūsa; but Dĭŏdōrus, seven, Maia

(2 syl.), Elĕctra, Tāўgĕtē, Astĕrŏpē, Mĕrŏpē, Hălcўŏnē, and Cĕlænō. Apōllŏdōrus makes these seven daughters of Atlas, the children of that monarch by Plēĭŏnē, a daughter of Ocĕănus. In fabulous history, diversity of opinion and statement must often occur. Where authors are guided solely by imperfect tradition, or vague conjecture, uniformity cannot be expected. The Hēspĕrĭdes kept the famous gardens abounding with all kinds of delicious fruit, and the golden apples which Jūno presented to them on the day of her marriage with Jūpĭter. To render the precious fruit perfectly secure, it was guarded by a terrible dragon, which never slept, and which Hērcŭles slew; in consequence of its being one of the 12 labours imposed on that hero by Eurўstheus (3 syl.), to bring the golden apples to Argos, *Argo*. Dĭŏdōrus seems to think that the adjective *golden* was applied, not to the fruit, but to the flocks and herds of Atlas, in the same sense as it was applied to Vĕnus, expressive of unequalled beauty. But this conjecture cannot be admitted. The site of these gardens, and kind of fruit which the ancients called *Aurĕa mūla*, are points on which the moderns have already displayed much learning and ingenuity; but still afford subject for future inquiry and discussion. The opinion now most generally received is, that these gardens were one of the *Canary Isles*, and the golden fruit, oranges.

The Hēspĕrĭdes seem by the ancients to have been reckoned nearly at the extremity of the west, and, therefore, their position varied as the knowledge of countries extended in that direction.

Hīppăsĭdes, æ, a patronymic, perhaps of Sōcus a son of Hīppăsus, and brother of Chărops. Homer uses it as a patronymic of Chărops; but Ovid could not understand the word in that sense, because Chărops occurs in the third line after, and the analogy of the Latin language does not admit of the patronymic being separated so far from the proper name, and that too by other proper names. Some consider Hīppăsĭdes to be a proper name, not a patronymic.

Hīppōcrēnē, *v.* Hīppŏcrēnē, es, *f.* (from ἵππος, a horse, and κρηνη, a fountain), a spring at the foot of Hĕlĭcon, *Zagara*, a mountain in Bœōtĭa, sacred to the muses. It first appeared on the ground being struck by the foot of the horse Pēgăsus (V. 262). Hence Pērsĭus (Prol. ad Sat. 1. 2) calls it contemptuously *fonte Caballīno;* caballus signifying a pack horse, a hack. Hīppocrēnĭdes, um, the muses.

Hīppŏtădes, æ, a patronymic of Æŏlus, the god of the winds, from Hīppŏtus, who, according to some, was his father, and, according to others, his grandfather. The former seems rather to have been the opinion of Ovid (XI, 431, seqq.).

Hÿălē, es, one of Diāna's nymphs.

Hÿāntēus, *v.* Hÿāntĭus, a, um, Bœotian, of Bœōtĭa, the ancient name of which was Hÿāntis, *f.* derived from Hÿas, āntis, one of its kings. *Inh.* Hÿāntes, um. *Hÿāntĭus juvĕnis* (III. 147), Actæon. Hÿāntĭdes, um, the Muses, from Hĕlĭcon, *Zagara*, being in Bœōtĭa.

Hÿădes, dum (*Sing.* Hÿas, ădis), daughters of Atlas and Æthra, who so violently lamented the death of their only brother Hÿas, who was killed in hunting, by a wild boar, or by the bite of a serpent, that Jupiter, from compassion, changed them into a constellation, in the forehead of the sign Taurus (Ovid. Fast. V). Ovid derives their name from a Greek verb *to rain*; hence they are called *Nimbōsæ*, *Pluvĭæ*, &c. *Hÿădes*, and from their violent grief, *Tristes*. Eurīpĭdes makes their number only three, Hÿgīnus five, and Phērĕcÿdes seven.

Hÿlăctor, ŏris, *m.* (*Barker*), one of Actæon's dogs.

Hÿlæus, i, *m.* (*Ringwood*), one of Actæon's dogs.

Hÿmen, *v.* Hÿmen, ĭnis, *et*, Hÿmĕnæus, i, the god of marriage, the son of Băcchus and Vĕnus, or, of Apōllo and one of the Muses. He was represented as holding a torch in the one hand and a purple vest in the other. On his head he wore a crown of flowers, either roses or marjoram. Unless Hymen attended at the celebration of a marriage, the ancients believed the parties would be miserable during the remainder of their lives.

Hÿpĕrīon, ŏnis, *m.* a son of Cœlus and Tĕrra, who, according to Hēsĭŏdus married Thīa, by whom he had Sol, Lūna, and Aurōra. Hence his name is frequently used to denote the sun. *Adj.* Hÿpĕrīŏnĭus, a, um.

Hÿpseus (2 syl.), ĕos, *v.* ei, *acc.* a, a man who killed Prŏtēnor and was himself killed by Lÿncīdes at the marriage of Perseus (2 syl.).

I

Īăcchus, i, a name of Băcchus, often used to signify wine. Some mythologists distinguish between these two, and make Īăcchus the son of Cĕres. Hence his worship formed a part of the Eleusinĭan mysteries.

Ĭăpĕtus, ī, the son of Cœlus and Tĕrra, married Asĭă, or Clȳmĕnē, by whom he had four sons, Atlas, Ĕpĭmētheus (4 syl.), Mĕnœtĭus and Prŏmētheus, (3 syl.). Virgil mentions the earth as his mother without naming his father, and states that he was produced at the same time with Cœus. *Satus Iăpĕto* (I. 82), a son of Iăpĕtus, *i, e.* Prŏmētheus (3 syl.). Iăpĕtiŏnĭdes, æ, a son of Iăpĕtus; Atlas (IV. 631).

Ĭāson, ŏnis, a famous hero of antiquity, was the son of Æson, king of Ĭōlcos, a town of Măgnēsĭa, a district of Thēssălĭa, *Thessaly*, on Sĭnus Păgăsæus, the *Gulf of Volo*, and Alcĭmĕdē. Pĕlĭas, a son of Tȳro, Æson's mother, by Nĕptūnus, banished him from that city, and mounted the throne. But no sooner had Iāson finished his education, under the Centaur Chīron, than he went boldly to the usurper and demanded the kingdom. As Pĕlĭas was conscious both of the injustice of his cause, and disaffection of his subjects, he durst not appeal to arms; but, to accomplish the ruin of Ĭāson, advised the warlike youth to undertake an expedition against Æētes, king of Cōlchis, who had murdered their relation Phrȳxus, and, on his return, promised to resign to him the crown. To this proposal Ĭāson readily agreed, and undertook that voyage to obtain the golden fleece, so celebrated in ancient history under the name of the ARGONAUTIC EXPEDITION. After a series of wonderful adventures, he arrived at Cōlchis, and by the assistance of Mēdēa, a daughter of king Æētes, whom he promised to marry, he fulfilled the hard terms on which he was to accomplish the object of his voyage. By her aid and direction, he was enabled to tame the bulls with horns and feet of brass, which breathed nothing but fire, and to plough with them the field of Mars; to kill a huge serpent, and sow its teeth, which sprang up armed men (hence called *suæ segeti tellure creatis hostibus* VII. 30; *terrigenas* VII. 36), who, on his throwing a stone among them, fell by mutual wounds; to destroy a terrible dragon, which watched continually at the foot of the tree on which the golden fleece was suspended; and then to carry off the prize in the presence of all the Colchians, who were equally confounded at his intrepidity and success. He returned to *Thessaly* in great triumph, but his future life was rendered miserable by his infidelity, and the barbarous mode of revenge adopted by Mēdēa, *q. v.* The time and manner of his death are unknown. Ĭāson is, from his father, called Æsŏnĭdes, Æsŏne natus, and, Heros Æsŏnĭus. Ĭāsŏnĭdæ, ārum, the sons of Ĭāson. *Adj.* Ĭāsŏnĭus, a, um.

Ībis, is, *v.* Ībis, ĭdos, *acc.* Ībin, *f.* an Egyptian bird not unlike the *Curlew*, which devours the serpents with which that country is greatly infested. This species of bird is now very rare, if not extinct.

Ĭcĕlos, i, (*resemblance*), one of the sons of Sōmnus, who, in sleep, assumed the form of birds, and beasts, and living creatures, By the gods he was called Ĭcĕlos (XI. 640), and by men Phŏbētor (*fear*).

Ichnŏbătes, is, *m.* (*Tracer*), one of Actæon's dogs.

Īda, æ, *v.* Īdē, es, *f.* a chain of lofty mountains to the N. of Trōja. Gārgărus, *Kazdaghy*, is the highest range of Ida, in which a late traveller supposes Scămānder, the *Meinder*, takes its rise. The length and height of Ida have not been ascertained by actual measurement. Gārgărus, *Kazdaghy*, is cultivated at the bottom, the middle part covered with wood, and the region toward the summit with snow. All the high mountains of *Natolia* are marked by three tracts, the arable, the woody, and the snowy, or frozen. On Īdē, Păris adjudged the golden apple to Vĕnus, in preference to Jūno and Mĭnērva, which was the cause of the Trojan war. *Adj.* Īdæus, a, um.

Idas, æ, a man killed by Phīneus (2 syl.), at the marriage of Pērseus (2 syl.) and Andrŏmĕda.

Idŏmĕneus (4 syl.) ēos, Greek; in Latin generally, ei, a famous king of Crētē, *Candia*, who joined the Greeks in the Trojan war, with eighty ships. He was a brave soldier, and put many of the Trojans to death. On his return home, being in danger by a violent storm, he vowed to Neptune that for his preservation he would sacrifice to him whatever he should first meet with at his landing. It happened unfortunately, that his own son, who came to welcome his arrival, was doomed to be the victim. The fulfilment of his promise rendered him so odious to the Cretans, that he was obliged to leave the island. He settled in Călabrĭa, a district in the south of *Italy*, spent his life in making his subjects happy, and died in old age universally regretted.

Ignĭgĕna, æ, a name of Băcchus, from his miraculous preservation by Jūpĭter, whose celestial splendour had reduced to ashes his mother, Sĕmĕlē, when pregnant with him.

Ilĭum, i, *n.* one of the names of Trōja, Troy (Eng.), is said to have stood to the S. of Ida, a chain of mountains, in Phrўgĭa, a district of Asia Mĭnor, *Natolia*. According to some, Dārdănus, a son of Jūpĭter and Elēctra, founded this city, and from him it received the name of Dārdănĭa, and the inhabi-

tants of Dārdănĭdæ. To this monarch Erĭcthŏnĭus succeeded, and, on his death, Tros assumed the reins of government. Ilus next mounted the throne, and to his name must be referred Īlĭum, Troy; Ilĭădes, um, Trojan women; Ilĭēnses, ium, the inhabitants of Troy; Īlĭădes, æ, Gănўmēdes, the son of Ilus; Īlĭas, ădis, *f.* Homer's poem on the Trojan war; and the *Adj.* Īlĭăcus, a, um.

The town Ilium described by Strabo, stood on a different site, and must not be confounded with Troja.

Illўris, ĭdis, Īllўrĭa, æ, *f. et*, Īllўrĭum, *v.* Īllўrĭcum, i, *n. Upper Albania*, an extensive country of Græcĭa, *Greece*, the precise limits of which are not ascertained by ancient Geographers. It was bounded on the W. by Măre Hādrĭātĭcum, *v.* Adrĭātĭcum, quod et Sŭpĕrum, the *Gulf of Venice*, which separated it from Itălĭa, *Italy;* and on the E. by that range of mountains of which Pārnāsus, *Liakūra*, Pīndus, *Mezzovo*, &c. form a part, dividing it from Thēssălĭa, *Thessaly;* and Epīrus, *Lower Albania*, was the adjoining district on the S. *Inh.* Illўrĭi, orum. *Adj.* Illўrĭcus, *et*, Īllўrĭcānus, a, um.

Īnăchus, i, the son of Ocĕănus and Tēthys, was the founder of the kingdom of Argos. From him the Greeks were called Īnăchi, orum, and, Īnăchĭdæ, arum. Inăchis, ĭdis, *f.* of Īnăchus, with relation to a female, or to a noun feminine. Īnăchĭdes, æ (I. 753), Epăphus, the son of Īo, and grandson of Īnăchus; Pērseus (IV. 719). *Adj.* Īnăchĭus, a, um, of Īnăchus, of *Greece*, Grecian.

Īnăchus, i, *m.* the *Planizza*, an inconsiderable river of Argŏlis, a country in Pĕlŏpōnnēsus, the *Morea*, which falls into Sĭnus Argŏlĭcus, the *Gulf of Napoli.* Pouqueville says the waters of the *Planizza* are clearer than those of Alphēus, the *Roufia*, and that, although fed from a number of sources, and runs for many miles in dark forests, it is nearly dry in summer. Īnăchus, the founder of Argos, *Argo*, was, after his death, believed to preside over this river, to which he gave his name; most probably because he built the capital of his kingdom on its banks. See former article. Of this name there was another river in Epīrus, *Lower Albania*, which ran into Sĭnus Ambrăcĭus, the *Gulf of Arta.*

Indĭa, æ, *f. India*, a very extensive and opulent country of Asia, with the boundaries of which the ancient geographers do not seem to have been well acquainted. Like other kingdoms of Asia, its territories might be different at different times. In modern geography, *India* is bounded on the north by *Tartary*

and *Thibet;* on the east by *Avă* and the *Bay of Bengal;* on the south by the *Indian Ocean;* and on the west by *Persia* and the *Arabian Sea.* The eastern coast of the peninsula of *India* is called the *Coromandel*, and the western, the *Malabar* coast. This country has its name from one of the largest rivers in Asia, Indus, the *Sinde*, or, the *Indo*, of which the sources are unknown. Its course extends about 1000 miles, and like the *Gānges* and Nilus, the *Nile*, it was supposed to form a Delta of very considerable extent, through which it fell into the *Indian Ocean* by many mouths. But a late traveller says it has no Delta, and only one stream. *Adj.* Indus, *v.* Indĭcus, a, um.

Ino, ûs, a daughter of Cādmus and Hārmŏnĭa, *or*, Hĕrmĭŏnē, who married Athămas, king of Thēbæ, *Thevă*, after the divorce of Nĕphĕlē, his former wife, by whom he had Phrўxus and Hēllē. Ino treated these children with great cruelty, on account of their having a just right to the crown, in preference to her sons. To avoid the plots of their step-mother, Phrўxus and Hēllē fled from their father's house on a golden ram, intending to go to Cōlchis; but the latter becoming giddy from their flight through the air, fell from behind her brother, and was drowned in the Strait between Prŏpōntis, the *Sea of Marmŏra*, and Măre Ægæum, the *Archipelago*, which, in commemoration of her fate, was called Hēllēspōntus, *i. e.* the Sea of Hēllē, now the *Dardanelles.* On Athămas becoming mad, and putting Lĕārchus, one of Ino's sons, to death, Ino threw herself with her other son into the sea, whom Nĕptūnus, at the solicitation of Vĕnus, the mother of Hĕrmĭŏnē, and grandmother of this unhappy queen, made sea deities, called by the Romans, *Leucŏthŏē* and *Pălæmŏn*, and by the Greeks, *Mātūta* and *Pōrtūnus*, often written *Pōrtŭmnus*, but improperly. *Adj.* Inōus, a, um.

Io, ûs, a daughter of Inăchus, who founded Argos, *Argo*, on the bank of a river afterwards known by his name, now the *Planĭzza.* Jūpĭter, to conceal his wickedness from Jūno, his wife, after he had done violence to Io, transformed her into a beautiful cow. But the queen of the gods having discovered the fraud, and solicitous to punish her rival, requested a present of the cow, with which Jūpĭter, to avoid suspicion, complied. Io was then committed to the charge of Argos, *q. v.* who watched her so closely, that all intercourse between the sovereign of the gods and his favourite was prevented. On her keeper being put to death by Mĕrcŭrĭus at the request of Jū-

piter, Io, distracted by the Furies which Jūno sent to torment her, went to *Egypt*, where, at the intercession of her lover, she was restored to her original form. She married Osĭris, the king of that country, and, after her death, was worshipped under the name of Isis. The priests of Io or Isis were always clothed in linen, which is said to have been her invention. Hence *colĭtur linigĕrâ turbâ* (I. 747). Inăchis, ĭdis, a patronymic of Io, from her father Īnăchus, *q. v.* Isĭăcus, i, a priest of Io or Īsis.

Ĭōlcos, i. *f.* a town of Māgnēsĭa a district of Thēssălĭa, *Thessaly*, of which no vestige remains, on that part of Măre Ægēum, the *Archipelago*, called Sĭnus Păgăsæus, the *Gulf of Volo*. Pōmpōnĭus Mela says it was afterwards called Lārissa, *Larissa;* but others make Ĭōlcos a sea-port, famous for being the birthplace of Ĭāson. The kingdom of Ĭōlcos was the hereditary right of Æson, the father of that hero; but his natural brother Pĕlĭas expelled him from his dominions, and then usurped his crown. See Ĭāson. *Adj.* Ĭōlcĭăcus, a, um.

Īōnĭum (Măre, *v.* Æquor), the *Ionian Sea*, an ancient name of that part of the *Mediterranean* which washed the western coast of Græcĭa, *Greece*, to the S. of Măre Adrĭātĭcum, *v.* Hadrĭātĭcum, quod et Sŭpĕrum, the *Gulf of Venice*. To account for this appellation, some authors refer to a tradition which reported that Īo, distracted by the Furies sent by Juno to torment her, crossed that sea. This derivation is totally inadmissible, since no adjective is formed from her name, and if there had, it would have been *Ĭōus*, not Iōnĭus. Besides, on quitting Argos, she went to *Egypt*, nearly in the opposite direction. It were perhaps better to trace it from Ion, an Athenian, son of Xūthus and Crĕūsa, who was afterwards king of Ægĭălēa in right of his wife Hĕlĭcē, daughter of Sĕlīnus, king of that country. From him the district lying along the S. side of Sĭnus Cŏrīnthĭăcus, the *Gulf of Lepanto*, in the time of Hērŏdŏtus called Achāĭa, came to be known by the name of Ĭōnĭa, æ, *f.* and the inhabitants Īōnĭi, orum, oftener Ĭōnes, um. At a future period the Ionians, being compelled to leave their country, settled first in Attĭca, but the greater part, some time after, migrated to Asĭa Mĭnor, *Natolia*, and fixed their residence in that district which, from them, was called Iōnĭa, æ, *f.* It was bounded on the S. by Cārĭa, on the E. by Lȳdĭa, on the N. by Æŏlĭa, and on the W. by Măre Ægēum, the *Archipelago*. *Adj.* Ĭōnĭăcus, Ĭōnĭcus, *et*, Īōnĭus, a, um. *Adv.* Ĭōnĭcè.

Iphĭgĕnīa, æ, a daughter of Agămēmnon, king of Mȳcēnæ, and Clȳtēmnēstra, v. Clȳtĕmnēstra, who was a daughter of Tȳndărus and Lēda, and consequently the sister of Hĕlĕna. When the princes of *Greece* had, in fulfilment of their oath, taken up arms to revenge the criminal conduct of Păris, Agămēmnon, on account of his military talents and being the brother of Mĕnĕlāus, was appointed commander-in-chief of the combined forces. After that prodigious armament had assembled in the port of Aulis, *Vathi*, or *Megalo-Vathi*, Diāna, provoked at his having killed one of her favourite stags, prevented by contrary winds their sailing for Trōja. On consulting the oracle, the Greeks were informed, that Īphĭgĕnīa must be sacrificed, to appease the enraged goddess, otherwise they must remain in the harbour. Struck with horror at this awful response, Agămēmnon sternly refused to give up his daughter to be murdered, and ordered the princes with their troops to return home. But the winning eloquence of Ulysses, added to the urgent remonstrances of the other chiefs, at last prevailed, and parental affection yielded to military fame. Ulysses was then sent to Mȳcēnæ to carry the beautiful Iphĭgĕnīa to bleed on the altar of Diāna. By falsely assuring Clȳtemnēstra that her daughter was to be married to Achīlles, he quickly accomplished his mission. The innocent victim attended him to Aulis, and her blood procured a favourable wind to the Grecian fleet. Her behaviour at the altar is described with inimitable beauty by Æschȳlus, in his tragedy of Agămēmnon. Sĕnĕca and Thomson have written tragedies bearing the same title. But neither the performance of the Latin nor that of the English poet can be compared with the work of Æschȳlus, than which it would perhaps be difficult to name any dramatic production of greater excellence.

Some authors maintain, that when Iphĭgĕnīa was on the point of being immolated, Diāna substituted a hart, and carried her to Taurĭca, where she became the priestess of that goddess. Some antiquities, lately discovered in *Greece*, seem to confirm this opinion.

Īris, ĭdos, *acc.* Īrim, *v.* Irin, the daughter of Thaumas and Elēctra, was the messenger of Jūno (*nuncia Junōnis* I. 270), and the goddess of the rainbow, often used to denote the rainbow itself. The ancients believed that Iris raised water from the earth to the clouds; hence she is represented (I. 271) bringing them supplies, in order to deluge the world. She stood or sat behind the queen of the gods, adorned, according to Ovid

(XI. 589), with a thousand colours, which must be considered as a poetical exaggeration, since it is the primitive colours only which appear in the rainbow, and their real number is exactly seven, viz. red, orange, yellow, green, blue, indigo, and violet. From these " myriads of mingling dyes result, and myriads still remain." Homer calls her *wind-footed, i. e.* having feet swift as the wind. Thaumāntĭas, ĭădos, *v.* Thaumāntis, ĭdos, a patronymic of Iris, from her father; hence she is also called Thaumāntēa Virgo.

Īsmărus, i, *m. v.* Īsmăra, orum, *n.* a town and mountain of Thrācĭa, *Romania*, belonging to the Cĭcŏnes. *Adj.* Īsmărĭus, *v.* Īsmărĭcus, a, um, of Īsmărus, also of Thrācĭa, Thracian.

Īsmēnos, *v.* us, i, *m.* the *Ismeno*, a river of Bœōtĭa, according to Pliny, sacred to the Muses, which passes the capital of that district, and falls into Eurīpus, the *Strait of Negropont.* Ovid adds the epithet *celer* to Īsmēnus, which is scarcely applicable to so very inconsiderable a stream, which, a late traveller says, may be stepped over. Īsmēnis, ĭdos, a patronymic of Crŏcălē, daughter of the river Īsmēnus; also of Īsmēnus, applied to females, or to nouns feminine. *Plu.* Īsmēnĭdes, um, Theban women. Īsmēnĭus, i, Apollo, from having a temple at Thēbæ. *Adj.* Īsmēnĭus, a, um, Theban.

Īster, tri, *m.* the ancient name of that part of the river Dānŭbĭus, the *Danube*, from the junction of Săvus, the *Save*, to Pōntus Euxīnus, the *Black Sea.* The *Danube*, which is the largest river in *Europe*, rises about 30 miles from Rhēnus, the *Rhine*, in the Black Forest of *Germany*, (according to Străbo and Pliny, in the mountain Abnŏba,) runs in an easterly direction, through *Germany, Austria, Hungary*, part of *Turkey in Europe*, and discharges itself into Pōntus Euxīnus, the *Black Sea.* It has 60 navigable branches, and 120 smaller streams. Pōmpōnĭus Mela says it had as many mouths as the *Nile*, of which 3 were small, and 4 navigable; 6 still remain, but they can scarcely be entered by ships considerable either for size or burden. The course of the *Danube* has not, perhaps, been accurately measured; but it cannot be estimated below 1700 miles. Though of great breadth and depth in many places, it is not generally navigable, on account of the cataracts. Străbo, Diodōrus Sicŭlus, Tacĭtus, and Pliny, have given descriptions of this river in many respects different, and all exceedingly inaccurate. With the whole course of the *Danube* the Greeks and Romans were very imperfectly ac-

quainted. Their knowledge of the countries to the N. of this large river, was almost wholly obtained by vague report from unlettered barbarians, and, of course, very incorrect.

In the decline of the Roman empire, to that people it became better known, in consequence of almost all the barbarous nations, who assailed that state, commencing hostilities by ravaging the country on the banks of the *Danube*. But learning had sunk with the state, and no minute or accurate account of this river is found in classic authors.

Ĭthăca, æ, *f. Theaki*, a small rocky island in the Ionian sea, of which Ulysses was king. *Adj.* Ĭthăcus, a, um, *et*, Ĭthăcēnsis, is, e. Ajax, in contempt, calls Ulysses, *Ithăcus* (XIII. 98), on account of the smallness and sterility of the island.

Ĭthăca, retaining its ancient name, *Corfu*, *Cerigo*, *Zante*, *Cephalonia*, *Santa-Maura*, and *Paxo*, are, by the treaty of *Paris* (20th Nov. 1815) formed into a single, free, and independent state, under the name of the United States of the Ionian islands. The same treaty places these islands under the immediate and exclusive protection of the King of *Great Britain* and his heirs.

Īxīon, ŏnis, a son of Phlĕgÿas, king of *Thessaly*, who treacherously murdered his father-in-law Eĭŏneus, or Dēĭŏneus (4 syl.). In consequence of this crime, he was abhorred and shunned by the neighbouring princes. Jūpĭter, from pity, took him up to heaven. He was the father of the Centaurs by a cloud, which Jūpĭter had substituted for the queen of the gods. Provoked at his ingratitude and criminality the sovereign of Olÿmpus struck him to Tărtărus by lightning, and ordered Mĕrcŭrĭus to tie him with serpents to a wheel which, turning continually round, rendered his punishment eternal. Ixīŏnĭdes, æ, Pĭrĭthŏus, son of Īxīon. *Adj.* Ixīŏnĭus, a, um.

Ĭūlus, i, a surname of Ascănĭus, the son of Ænēas and Crĕŭsa, a daughter of Prĭămus, the last king of Trōja. During the night in which the Greeks obtained the possession of that renowned city, Ænēas, after many brave but ineffectual attempts to regain it by force of arms, perceiving that further exertion would be vain, yielded to fate, and taking his father, the venerable Anchīses on his shoulders, and his son Ascănĭus by the hand, retired, before the dawn of morn, to a temple of Cĕres, which stood at a considerable distance from the walls. Anchīses accompanied his son to Sicĭlĭa, *Sicily*, where he died, and funeral games were instituted to his memory. Ascănĭus distinguished himself as a warrior in *Italy*, and suc-

ceeded his father in the throne of Lāvīnĭum. He, at a future period, built Alba Lōnga, to which he transferred the seat of government, and left to his stepmother Lāvīnĭa the city which his father had built, and had, in honour of his wife, called Lāvīnĭum. The crown of Alba Lōnga was transmitted to the descendants of this monarch, in regular succession, for 487 years (400 Livy), until the reign of Tūllus Hōstīlĭus, who levelled the city with the ground, and removed the inhabitants to Rōma, *Rome*. Such is the common account of Ascănĭus; but Livy seems doubtful whether Crĕūsa or Lāvīnĭa was the mother of the prince who founded Alba Lōnga. If the latter had a son of that name, which the same historian mentions as a fact, there can be no doubt that his birth was subsequent to the death of Crĕūsa's son. The history of Trojan Ascănĭus, from his father's settlement in Lătĭum, must therefore be regarded as uncertain or unknown.

J

Jāpĕtĭdes, æ, a musician who was killed at the nuptials of Pĕrseus (2 syl.) by Pĕttălus.

Jŭba, æ, a king of Maurītānĭa, who, in the civil war between Pompey and Cæsar, joined the forces of the republic, and gained a complete victory over Cūrĭo. He was not discouraged by the battle of Phārsālĭa, but added his troops to those of Scīpĭo. After the engagement at Thāpsus, in which Cæsar crushed the confederate army, being deserted by his subjects, he put a period to his life.

Jūlĭus, i, the prænomen of a very celebrated Roman tribe, brought from Alba to *Rome* by Rōmŭlus, who derived their origin from Iūlus, a son of Æneas. *Adj.* Jūlĭus, Jūlēus, *et*, Jūlĭānus, a, um.

Jūlĭus (Caius Jūlĭus) Cæsar, a man of splendid talents, but of boundless ambition, was the first distinguished character of the Julian family. After he had by force of arms obtained the absolute government of the state, he assumed the different titles, of Perpetual Dictator, Superintendant of public manners and Imperator, to which the dread of his power commanded the sanction of the senate. In consequence of this usurpation, he was assassinated in the Senate-house on the ides of March, 44 years B. C., by Brutus, Cassius, and others, who, from an ardent love of liberty and of their country,

and from a consequent abhorrence of slavery and despotism had formed a conspiracy against his life. To this Ovid alludes I. 201. In the preceding line he calls the conspirators *impĭa manus*. *Adj*. Cæsărĕus, *et*, Cæsărĭānus, a, um.

Jūno, ōnis, was the daughter of Sātūrnus and Ops, the sister and wife of Jupiter. In consequence of her marriage, she became the queen of the gods, hence called *Rēgĭa Jūno*, or simply *Rēgīna*. The poets describe her as jealous, revengeful, and inexorable in the highest degree. She was represented as sitting on a throne, with a golden sceptre in her right hand, and a crown on her head. Iris stood behind her, adorned with the various colours of the rainbow. Among birds, the hawk, the goose, and the peacock (by the last her chariot was drawn) were sacred to her. Among flowers, the dittany, poppy, and lily were her chief favourites. The lily was, at first, of the same colour as the crocus; but when Jūpĭter applied Hĕrcŭles to Juno's breast whilst asleep, some of the milk fell to the earth, and changed it into a beautiful white, and some fell upon that part of the heavens which, from its brightness, is called *Lactĕa vĭa*, the milky-way (I. 169). She is called Sātūrnĭa Jūno, and simply Sātūrnĭa, from her father Sātūrnus. Jūnōnĭgĕna, æ, Vūlcānus, son of Jūno. Jūnōnĭcŏla, æ, a worshipper of Jūno. Jūnōnālis, is, e, *et*, Jūnōnĭus, a, um, of, or belonging to, Jūno. *Jūnōnĭa avis*, the peacock. *Mēnsis Jūnōnĭus*, the month of June. *Tempus Jūnōnāle*, the same.

Jūpĭter, Jŏvis, was, according to Hēsĭŏdus and Apollŏdōrus, a son of Sātūrnus, and his sister Rhēa, or, Rhēa. Dĭŏdōrus Sicŭlus says, besides that Jūpĭter, there was another more ancient, the brother of Cœlus. Cĭcĕro enumerates three of this name; the first, born in Arcădĭa, was the son of Æther, and father of Proserpĭna and Liber; the second, likewise a native of Arcădĭa, was the son of Cœlus, and the father of Mĭnĕrva; and the third, a Cretan, was the son of Sātūrnus. The inhabitants of Crēta, *Candia*, showed the tomb of the third Jupiter at the commencement of the Christian Æra. Some writers of antiquity make the number not less than three hundred. The son of Sātūrnus and Rhēa, *or*, Ops, is the most distinguished, and the one who received divine honours from the *Greeks* and *Romans*. They considered him as the father of gods and men. But in his character, as it appears in their writings, there is little either to be admired or imitated. He was a slave to the basest

passions, and to the most criminal indulgences. The righteous government of the universe, and the perfect happiness of his creatures, could form objects but of very inferior consideration in his polluted mind, almost wholly bent on impure and criminal gratification. In the pursuit of his favourite pleasures, in general most degrading and vicious, he was never restrained by an esteem of virtue, a respect for innocence, a love of justice, or a regard for truth. Meanness is ever the concomitant of vice. Hence we find the sovereign of the gods assuming the form of an *eagle*, a *bull*, &c. for purposes which the most worthless of men would be ashamed to acknowledge! Such ideas of a Supreme Being were formed by the human mind, unaided by Revelation! (See Dĕus). Jūpĭter was generally represented sitting on a throne of gold or ivory, holding in his right hand thunderbolts, and in the left a sceptre of ivory. An eagle, with expanded wings, stood at his feet. Among trees, the oak was sacred to him. *Patŭlâ Jŏvis arbŏre* (I. 106), from the spreading tree of Jūpĭter, *i. e.* from the oak. Jūpĭter is taken for the air; *sub Jŏve frigĭdo*, in the cold air; *madĭdus Jūpĭter*, a moist atmosphere; *mălus Jūpĭter*, unwholesome air. *Jŏvis ales*, the eagle; *Stўgĭus Jūpĭter*, Pluto. Vējūpĭter, *v.* Vējŏvis, young Jūpĭter, without a beard or a thunderbolt. Dijŏvis, a title of Jūpĭter. *Adj.* Jŏvĭus, a, um, of Jūpĭter, begotten of Jūpĭter. *Jŏvĭa cohors* (Claud. 15, 418). Jŏvĭālis, is, e, of, or fit for, Jūpĭter. Neither of these adjectives is of frequent occurrence in good writers.

L

Lābros, i, *m.* (*Warrior*), one of Actæon's dogs.

Lāchnē, es, *f.* (*Shag*), one of Actæon's dogs.

Lăcon, ōnis, *m.* (*Spartan*, or *Barker*), one of Actæon's dogs.

Lăcĕdæmon, ŏnis, *f.* the capital of Lăcōnĭa, æ, *f.* a district in the S. of Pĕlŏpōnnēsus, the *Morea*, which stood at the foot of mount Tāўgĕtus, *Pentedactali;* on the right bank of Eurōtas, the *Vasilipotămo*, about 30 miles from the sea. The site of this celebrated city, some have supposed is now partly occupied by the small town *Paleo-Chori*, and others, perhaps with more truth, by *Mistra*. Strabo says, it was founded by Patrōclus: but the more general opinion ascribes it to Lĕlex, about 1516 B. C. The city was, from its founder, called

Lĕlĕgĭa, afterwards Lăcĕdæmon, from a son of Jūpĭter and Tāÿgĕta, a daughter of Atlas; and Spārta, from his wife, the daughter of Eurōtas, the *Vasilipotămo.* The circumference of Lăcĕdæmon was about six miles, which suggests a very inaccurate idea of its just dimensions; for, like the other cities of *Greece,* it rather resembled a number of adjoining villages, than a regular connected city. It was the rival of Athēnæ, *Athens,* and this jealousy spread the flames of civil war over all the states of *Greece,* by which the liberty of that city was finally destroyed, after an obstinate and bloody contest, maintained with the greatest bravery, intrepidity, and valour, on both sides, had been continued for twenty years. Lăco, ōnis, *m. et,* Lăcæna, æ, *f.* a native of Lăcĕdæmon, a Lacedæmonian. Lăcōnis, ĭdis, of Lăcĕdæmon, with relation to a female, or to a noun feminine. *Adj.* Lăcĕdæmŏnĭus, *v.* Lăcĕdæmŏnĭcŭs, *et,* Lăcōnĭcus, a, um. The brevity with which the Lacedæmonians conveyed their ideas became proverbial. Hence Lăcōnĭsmus, i, *m.* or, Lăcōnĭcus Stilus, a short mode of expression. In English, *Laconic* has the same meaning, viz. the conveying of thought in the fewest words.

Lādon, ōnis, *m.* a river of Arcădĭa, one of the branches of Ālphēus, the *Roufia.* Syrinx was changed into a reed on its banks.

Lādon, ōnis, *m.* (*Catch*), one of Actæon's dogs.

Læ̆laps, ăpis, *m.* (*Tempest*), one of Actæon's dogs.

Lāĕrtes, æ, the son of Arcēsĭus and Chalcomedūsa. He was king of Ithăca, *Theaki,* and Dūlĭchĭum, islands to the W. of Græcĭa, *Greece,* opposite Sĭnus Cŏrīnthĭăcus, the *Gulf of Lepanto.* This prince married Antĭclēa, the daughter of Autŏlўcus, who, at the time she gave her hand to him, is said to have been pregnant by Sīsўphus, and to have born Ulўsses eight months after the marriage. In opposition to this surmise, may be advanced the conduct of Lāĕrtes with respect to that child. He not only showed the most tender solicitude and affection in the education of Ulўsses, but also, at an early period of life, resigned the crown to him, and retired into the country, where he spent his time in gardening. It were absurd to attempt reconciling such proceedings with any suspicion, much less a conviction of Antĭclēa having imposed on him a spurious heir. See Ulўsses. Lāĕrtes was one of the Argonauts. Lāĕrtĭădes, æ, Ulўsses. *Adj.* Lāĕrtĭus, a, um. *Lāĕrtĭus Heros* (XIII. 124), Ulўsses. Lāĕrtĭdĭus,

a, um, of Ulysses. This adjective is sometimes contracted into Lărtĭdĭus, a, um.

Lāmpĕtĭa, æ, *v.* Lāmpĕtĭē, es, one of the sisters of Phăĕthon, who, after his death, was changed to a poplar tree.

Lătĭum, ii, *n.* a small country of Itălĭa, *Italy,* on the south bank of Tiber, the *Tevere,* where it falls into that part of the *Mediterranean,* anciently called Măre Tūscum, *v.* Tyrrhēnum quod et Infĕrum, the Tuscan Sea (not in use). Virgil derives the name from the verb *latēre,* to lurk, (*Æn.* 8. 322) ; because Sātūrnus *concealed* himself there, when he fled from Crēta, *Candia,* to escape the fury of his son Jūpĭter; and others, from Lătīnus, a king of that country. *Inh.* Lătīni, orum (*Sing.* Lătīnus, i), *m.* the Latins ; whom Livĭus calls Ăbŏrīgĭnes (1, 2). The Latins built *Rome,* by degrees extended their territories, at first exceedingly small, and gradually subjected to their power the different states of *Italy.* They next carried their arms against foreign nations, after many years war, subdued their rivals the Carthaginians, and, at the commencement of the Christian æra, gave laws to the known world. The hardy Romans returned from their Asiatic conquests, subdued by the luxury of the people whom they had vanquished. From that period, corruption, effeminacy, and indolence, vices unknown at *Rome* during the early ages of the state, acquired a gradual ascendancy, destroyed the morals of the people, sapped the foundations of the constitution, and rendered them a prey to the Goths and other northern nations, who began to make inroads upon the empire. Charlemagne, in 800, gave *Rome* and a considerable tract of the circumjacent country to the Pope. *Adj.* Lătīnus, *v.* Lătĭus, a, um, Lătĭālis, Lătĭāris, *et,* Lătīnĭēnsis, is, e, Latin, Roman. *Adv.* Lătĭālĭter, *et,* Lătīnè, in Latin, after the manner of the Latins. Lătīnæ, arum, *f.* festivals of Lătĭum in honour of Jūpĭter. Lătīnĭtas, ātis, *f.* the Latin language, pure Latin style, in opposition to *Pĕrĕgrīnĭtas,* foreign words, or foreign idioms.

Lātōnĭa, æ, a name of Diāna, from her mother Lătōna, on which account she is also called Lātōis, ĭdos, and her brother Apōllo, Lātōĭdes, æ. Lātōnĭgĕna, æ, Apōllo, *or,* Diāna. Dēlos has generally been considered the birth place of Apōllo and Diāna; but some maintain that Lātōna bore them on Zōster, *Cape Vari,* a promontory of Attĭca, whilst others think that she only loosened her *zone* there ; hence the name. Lētōis, ĭdis, *f.* of Lātōna, or her children, Apōllo and Diāna;

applied also to a noun feminine. *Adj.* Lātōnĭus, Lātōus, *et*, Lētōĭus, a, um. Lētōĭus, i, Apōllo; Lētōĭa, æ, Diāna.

Lĕārchus, i, a son of Athămas and Ino, whom his father, on becoming mad through the agency of one of the Furies sent by Jūno to torment him, killed against a wall, supposing his mother to be a lioness, and her sons whelps.

Lēmnos, i, *f.* now *Lemnos*, or, *Lemni*, or, *Stalimen*, an island in Măre Ægēum, the *Archipelago*, about 35 miles west of the entrance into Hēllēspōntus, the *Dardanelles*, and nearly at the same distance east of Athos, *Montè Santo*, or, *Agionŏros* as it is called by the Greek peasants. Pliny erroneously estimates the distance between Athos and Lemnos at 87 miles, and adds that Athos, *Montè Santo*, or, *Agionŏros*, projected its shade at the Solstice into the Forum of this island. This extravagant assertion it is not necessary to refute. See Athos. The circumference of Lemnos is about 112 miles. Vūlcānus, having in consequence of his deformity been thrown down from heaven, is said to have fallen on this island, on which account it was sacred to that god, from whom it was called *Vūlcānĭa Lēmnos.* The place which he first touched produces a kind of earth (*terra Lēmnĭa*), which the ancients believed to have the virtue of curing the bite of serpents: the Turks and many other nations have still the same opinion of its efficacy. It is dug up with great pomp only on one particular day of the year; and, the Signior's seal being affixed, is sent to different countries where people are found sufficiently credulous to ascribe to it the virtues, which, on experiment, it is found not to possess. In Lēmnos was a famous labyrinth reported to surpass those of *Egypt* and *Candia.* From the women of this island, at one time, murdering all their husbands, and the men, at another, putting all the children by Athenian women to death, Lemnian actions came to signify actions of the greatest cruelty. Lēmnĭus, i, Vūlcānus. Lēmnĭcŏla, æ, Erĭchthŏnĭus, son of Vūlcānus. Lēmnĭas, ĭădos, *f.* of Lemnos, with relation to a female, or to a noun feminine. *Adj.* Lēmnĭăcus, *et*, Lēmnĭus, a, um.

Lēnæus, i, a surname of Bācchus, used also as an adjective.

Lĕo, ōnis, *m.* the fifth sign of the Zodiac. The Nemæan lion, which Hērcŭles killed, was changed into this constellation. The destruction of that terrible animal was one of the 12 labours of that renowned hero.

Lērna, æ, *f.* a grove and lake of Argŏlis. The latter is now called the *Lake of Molini.* *Adj.* Lērnæus, a, um. *Lērnæus*

Anguis, Pestis Lernæa, Bellĭca Lerna, &c. the Hydra, a monstrous serpent which Hĕrcŭles killed. This act formed one of his 12 labours.

Lēsbos, i, *v.* Lēsbĭa, æ, *f.* *Mityleni*, a large and celebrated island, in Măre Ægēum, the *Archipelago*, on the coast of Asia, about 30 miles south of Tĕnĕdos, *Tenedo*, according to Străbo, nearly 60 miles long and 170 in circumference. The capital Mĭtȳlēnē, *Castro*, was built by a colony from Æŏlĭa, in *Natolia;* hence the adjective *Æŏlĭcus, a, um*, signified of Mĭtȳlēnē, of Lēsbos, Lesbian. This city was remarkable for the elegance of its buildings, the learning of its inhabitants, and the fertility of the adjacent country. The Lyric poets Alcæus, Săppho, Tĕrpānder, and many other characters illustrious in Grecian history, were natives of *Mityleni*. Lēsbis, ĭdos, a Lesbian woman; also applied to nouns feminine. Lēsbĭas, ădis, *f.* a Lesbian gem. *Adj.* Lēsbĭăcus, Lēsbĭus, *et*, Lēsbōus, a, um. *Lēsbĭus pes*, lyric measure.

Lēthē, es, *f.* a river of the Infernal Regions, the waters of which produced forgetfulness. *Adj.* Lēthæus, a, um.

Leucon, ŏnis, *m.* (*White*), one of Actæon's dogs.

Līber, ĕri, a name of Băcchus, from the adjective, *liber*, free; because wine *frees* from care.

Lĭbȳa, æ, *v.* Lĭbȳē, es, *f.* a country of Afrĭca to the W. of Ægȳptus, *Egypt*, corresponding to *Barca*, part of *Tripŏli* and of the desert of *Zahara*. Its boundaries are not exactly defined by ancient geographers. In the writings of the Greeks, Lĭbȳē most commonly denotes the whole of *Africa* except *Egypt*. According to Apollŏdōrus, Lĭbȳa was the daughter of Epăphus and Mēmphis, who gave her name to the district adjacent to her native country, which, among the Greeks, became the general appellation of *Afrĭca*. She had to Neptūnus two sons, Agēnor and Bēlus. The former settled in Phœnīcĭa, and reigned over that country; the latter succeeded to the crown of *Egypt*, and married Anchinŏē, a daughter of Nīlus, the *Nile*, by whom he had two sons, Ægȳptus and Dănăus, so celebrated in the writings of the Greeks. *Inh.* Lĭbȳes, um (*Sing.* Lĭbys, ȳos). Lĭbȳssa, æ, *et*, Lĭbȳssis, *v.* Lĭbȳstis, ĭdis, Libyan or African, with relation to a female, or to a noun feminine. *Adj.* Lĭbȳcus, Lĭbȳssīnus, *et*, Lĭbȳstīnus, a, um, Libyan, Carthaginian, African. *Lĭbȳcus dens*, ivory. *Lĭbȳcus sol*, a vertical sun.

Lĭbys, ȳos, one of the sailors who carried off Băcchus from Năxos, *v.* Dīa, *Naxia*, and were turned into sea monsters.

Lĭgŭrĭa, æ, *f.* formerly *Lombardy*, now *Genoa, Piedmont, Parma*, &c. a country of *Italy*, between the rivers Vārus, the *Var*, and Măcra, the *Magra*, in Găllĭa Cĭspădāna, which formed the one part of Găllĭa Citerĭor, Cĭsālpīna, *v.* Tŏgāta, as Găllĭa Transpădāna did the other. *Inh.* Lĭgŭres, um (*Sing.* Lĭgus, *v.* Lĭgur, ŭris). Lĭgūstis, ĭdos, Ligurian, with relation to a female, or to a noun feminine. *Adj.* Lĭgŭrīnus, Lĭgūscus, Lĭgūrnus, Lĭgūstīnus, *et*, Lĭgūstĭcus, a, um. Sĭnus Lĭgūstĭcus, the *Gulf of Genoa.*

Lĭlўbæum, i, *n.* *Marsala*, a town of Sicĭlĭa, *Sicily*, on a promontory, formerly of the same name, the most westerly point of that island, now *Cape Boeo.* The legs of the giant Tўphōeus (3 syl.) were buried below this promontory, (Ovid. V. 351). *Adj.* Lĭlўbēĭus, Lĭlўbæus, *et*, Lĭlўbætanus, a, um.

Līmnātē, es, *f.* a daughter of the river *Gānges*, said to have been mother of Atys (V. 48).

Lĭrĭŏpē, es, one of the Ocĕănĭdes, who, by the river Cēphīsus, was the mother of Nārcĭssus.

Lūcĭfer, fĕri, *m.* the morning star. The planet Vĕnus, the second in the solar system, has this name when seen in the morning, and is called Hespĕrus when it sets after the sun, from its situation being *westerly.* Vĕnus is in each of these positions alternately 299 successive days.

Lūcīna, æ, the goddess of childbed, said, by some, to be Diāna, by others, Jūno. She had this name either because *lucem* nascentibus dare credebatur, vel a *luco* in quo ædes ei sacrata.

Lўcăbas, æ, an Assyrian killed by Pērseus (2 syl.).

Lўcăbas, æ, a man who had been banished from *Tuscany* for murder. He was the intimate friend of Atys, and one of the sailors whom Băcchus, for refusing to fulfil their promise, changed into dolphins (III. 673).

Lўæus, i, a Greek name of Băcchus, equivalent in signification to Līber, *q. v.*

Lўcæus, *v.* Lўcēus, i, *m.* a mountain and grove in Arcădĭa, an inland district in Pĕlŏpŏnnēsus, the *Morea.* *Adj.* Lўcæus, a, um, of Lўcæus, of Arcădĭa, Arcadian.

Lўcāon, ŏnis, an impious king of Arcădĭa, an inland district of Pĕlŏpŏnnēsus, the *Morea*, whom Jūpĭter turned into a wolf, for having murdered one of his hostages, and served up his flesh to him when his guest, in order to prove his divinity. Lўcāŏnis, ĭdos, Căllīsto, the daughter of Lўcāon. *Adj.* Lўcāŏnĭus, a, um. *Arcădos Tyranni*, of the Arcadian king, *i. e.* of Lўcāon, (I. 218).

Lўcĕtus, i, a man killed by Pērseus (2 syl.) at his nuptial feast. He was the son of Spērchēus, the *Agrĭŏmēla*, hence called Spērchĭŏnĭdes (V. 87).

Lўcīscē, es, *f.* *(Wolf)*, one of Actæon's dogs.

Lўcĭa, æ, *f.* a country of Asia Minor, bounded by Cārĭa on the W. Phrўgĭa on the N. Pāmphўlĭa on the E. and the *Mediterranean* on the S. There was also a Lўcĭa in Phrўgĭa. *Inh.* Lўcĭi, orum. *Adj.* Lўcĭus, a, um. *Lўcĭi Sārpēdŏnis*, of the Lycian Sārpēdon, *i. e.* of Sārpēdon king of Lўcĭa (XIII. 256).

Lўcōrmas, æ, a man who killed Pēttălus at the marriage feast of Pērseus (2 syl.) by a piece of wood torn from the door post (V. 119).

Lўcōrmas, æ, *m.* a river of Ætōlĭa, the sands of which were of a golden colour, hence *flavus Lycormas.* It was afterwards called Evēnus, from a king of that name, who threw himself into it and was drowned.

Lўcurgus, i, a king of Thrācĭa, *Romania*, son of Drўas, whom Bācchus put to death for violating his rights, hence called *Săcrĭlĕgus.* In contempt of Bācchus, he is said to have destroyed the vines with an axe, on which account probably Ovid adds the epithet, *bipennĭfer* (IV. 22).

Lўncīdes, æ, a man who killed Hўpseus (2 syl.), at the marriage of Pērseus (2 syl.) and Andrŏmĕda.

Lўrcēus, i, *m.* a fountain and mountain of Arcădĭa, or, according to Stephănus, of Argŏlis, in which Inăchus, the *Planizza*, has its rise. *Adj.* Lўrcæus, *v.* Lўrcēus, *et,* Lўrcēĭus, a, um.

Lўrnēssus, i, *f.* a city of Mўsĭa, a district of Asĭa Mĭnor, *Natolia.* The beautiful captive Brīsēis, who fell to the share of Achilles, in the division of the spoils obtained by the sacking of that city during the Trojan war, was a native of it, from which she is called Lўrnēssis, ĭdis. In XIII. 177, after *alias*, supply *urbes direptas.* *Adj.* Lўrnēssĭus, a, um.

M

Mæāndros, *v.* Mæāndrus, i, *et,* Mæānder, dri, *m.* the *Meinder*, a very considerable and celebrated river of Asĭa Mĭnor, *Natolia*, which has its source in Phrўgĭa, runs in a westerly direction, receives a number of streams on both banks, and after a course of upwards of 250 miles, falls into Măre Ægē-

X 2

um, the *Archipelago,* considerably to the south of the island Sămos. Six miles, says a late traveller, are added to the mouth of the river since Strabo's time by the alluvion. It is said to have no less than six hundred windings, which are supposed to have suggested to Dædălus, the first idea of the Cretan labyrinth. *Adj.* Mæāndrĭus, a, um. *Mæandrĭus Juvĕnis,* Caunus (2 syl.), the son of Mīlētus and Cўănēē, daughter of Mæānder.

Mæŏnĭa, æ, *f.* afterwards Lўdĭa, æ, *f.* a country of Asia Minor, *Anatolia*, or *Natolia,* the boundaries of which were not always the same. It was situated to the west of Phrўgĭa Māgna, and had Cārĭa on the south, and Mўsĭa on the north. Mæŏnĭdæ, arum, the inhabitants of Etrūrĭa, *Tuscany,* and Umbrĭa, the latter according to Hērŏdŏtus (I. 94), and the former according to Līvĭus (V. 35), were originally a colony from district, Mæŏnĭa. Mæŏnĭdes, æ, Homer, from Mæŏnia being one of the countries which claimed the honour of giving birth to that immortal poet. *Adj.* Mæŏnĭus, a, um. *Mæonĭus Senex,* Homer; *Mæŏnĭum Carmen,* the poetry of Homer. *Mæŏnĭos Nautas,* the Tuscan pirates (IV. 423).

Mārmărĭdæ, arum (*Sing.* Mārmărĭdes, æ), the inhabitants of Marmărĭca, æ, *f.* a country of *Africa*, to the west of *Egypt;* Also a patronymic of Cŏrўthus. *Adj.* Mārmărĭcus, a, um.

Mārs, tis, the god of war, the son of Jūno alone, according to Ovĭdĭus, and, according to others, of Jūpĭter and Jūno. The history of Mars, like that of the other heathen gods, contains little which can command esteem, or merit imitation. He was most commonly represented as an old man, naked, and armed with a helmet, a shield, and a pike. His chariot was drawn by two furious horses, named *Terror* and *Flight.* The horse for his warlike courage, and the wolf for his ferocity, were considered the most agreeable sacrifices to him. Magpies and vultures, on account of their greediness, were sometimes offered on his altars. To Mars, the dog-grass was sacred, from a belief that it grows only where human blood has been spilt. Mārtĭgĕna, æ, one begotten of Mars. Mārtĭcŏla, æ, a worshipper of Mars. *Adj.* Mārtĭālis, is, e, *et,* Mārtĭus, a, um, of Mars, martial, warlike. Māvōrs, tis, a surname of Mars. Māvōrtĭus, a, um, of, or sacred to, Mars.

Mēdēa, æ, a daughter of Æētes king of Cōlchis, but ancient authors differ greatly respecting her mother. She has been

called the daughter of Idўia, of Hĕcătē, of Antĭŏpē, of Nēæra, of Asterodia, and of Ephўrē. It is said that she possessed an astonishing knowledge of the powers of herbs, and that she did by these means, many things which must be considered as entirely fabulous. By her advice and assistance Iāson was enabled to obtain the golden fleece. In return for her kindness, and agreeably to his promise, he then married Mēdēa, and carried her with him to *Greece.* After many years happiness with her in his native country, he most iniquitously divorced her. But she severely revenged his ingratitude, by causing the death of his favourite Glaucē, and the ruin of her family. Not satisfied with these acts of cruelty, she put two of Iāson's sons to death before his eyes, and afterwards returned to Cōlchis, where a reconciliation took place between them. Both, according to Justin and Apollodōrus, died in the place of her nativity. Her bringing again to life the dead, her flying through the air in a chariot drawn by winged dragons, and other fictions of a similar kind, do not deserve to be related. Æētĭas, ĭădis, Æētis, ĭdos, *et*, Æētinē, es, Mēdēa. Mēdēis, ĭdos, *f.* of Mēdēa, with relation to a noun feminine. *Mēdēĭdes herbæ*, magic herbs.

Mĕdon, ōntis, *m.* one of the Tuscan sailors whom Băcchus changed into dolphins.

Mĕdon, ōntis, *m.* one of the Centaurs.

Mĕdūsa, æ. *f.* a daughter of Phōrcus, *v.* Phōrcys, a sea deity, or a king of Afrĭca, and Cēto, the only one of the three Gorgons who was mortal. Her sisters, Sthēno and Eurўălē, were neither subject to old age, nor to death. She greatly surpassed the other two in elegance of figure and comeliness of face, but in nothing was her superiority more remarkable than in the beauty of her locks. Mĭnērva provoked, either because her temple had been profaned by Mĕdūsa, which is the cause assigned by Ovid, or because her personal charms had been slighted by Mĕdūsa, who had preferred her own beauty to that of the goddess, turned her fine hair, of which she boasted so greatly, into serpents, and gave to her eyes the power of converting to stone all at whom she looked. Others say that all the Gorgons were born with serpents in place of hair, that their hands were of brass, their body covered with scales which no weapon could pierce, their wings of a golden colour, and that they had only one eye and tooth which they used alternately. The opinions of the ancients with respect to the daughters of Phōrcus are very different and contradictory.

Nor is this wonderful, since they are mere creatures of the imagination, which could not possibly have any existence in nature. Perseus (2 syl.) cut off Mĕdūsa's head, by which, from its possessing the quality above mentioned, he gained many victories, and performed many exploits. The blood which fell from it in his flight over Afrĭca, was supposed to produce the numerous serpents which infest that country, and also the winged horse Pēgăsus. According to Ovid, coral was first produced by the head of Mĕdūsa touching some twigs which had grown under the sea, and the sea-nymphs sowing the seeds over the bed of the ocean, produced a prodigious quantity of that beautiful marine substance. See Cūrălĭum. From her father Mĕdūsa was called Phŏrcy̆nis, ĭdos. *Adj.* Mĕdūsæus, a, um. *Mĕdūsæi chelydri*, the serpents which sprung from the blood of Mĕdūsa.

Mĕlāmpus, ŏdos, *m.* (*Blackfoot*), one of Actæon's dogs.

Mĕlānchætes, is, *m.* (*Blackhair*), one of Actæon's dogs.

Mĕlăneus (3 syl.), i, *m.* (*Black*), one of Actæon's dogs.

Mĕlăneus (3 syl.), i, *m.* a companion of Pērseus (2 syl.), who was slain at the celebration of his nuptials.

Mĕlānthus, i, *m.* one of the Italian pirates by whom Bacchus was carried off from Nāxos, *Naxia.*

Mĕlas, æ, *m.* called by the modern Greeks *Mauro-Nero, i. e.* the Black Water. Of this name several rivers occur in the writings of the Greeks and Romans. We find one in Sicĭlĭa, *Sicily*; another in Bœōtia, which, Pliny says, made the wool of the sheep that drank of it *black*, and Cēphīsus issuing from the same lake rendered their wool white; a third in Thrācĭa, *Romania*, now called by the Turks *Kara-soui*; a fourth bounded Pāmphy̆lĭa on the east, now *Alara-soui*; and a fifth which had its source in Căppădŏcĭa, and running eastward fell into the Euphrātes, to which the Turks likewise gave the name of *Kara-soui*. There was a river of Ly̆dĭa, which some call Mĕlas, but Pliny and Strabo, Mĕles. This last has generally been thought the one mentioned by Ovid (II. 247); although several critics have maintained that the one in *Romania* must have been the one intended by the poet; others *Alara-soui*; and not a few *Kara-soui*, one of the branches of the Euphrātes. The adjective seems to point to the Thracian or the Lydian river rather than to the other two. See My̆gdŏnĭa.

Mĕlĭcērta, æ, a son of Athămas king of Thēbæ, *Theva*, and Ino. On Athămas becoming mad and killing Lĕārchus, from his supposing Ino a lioness, and her sons whelps, to escape being

murdered, she fled with Mĕlĭcērta, and threw herself and him into the sea. Nēptūnus turned both into sea deities. The Greeks called him Pălæmon, and the Latins, Pōrtūnus. The former gave to Ino the name of Leucŏthŏē, and the latter that of Mātūta.

But some maintain, that Mĕlĭcērta was, after he had been drowned, brought ashore by a dolphin, that Sĭsy̆phus buried him near the town Crŏmy̆on, *Carnetto*, or *Canetto*, and that at a future period, an altar was erected on his grave. It is added, that the Isthmian games were instituted in honour of Mĕlĭcērta. These games were called *Isthmian*, from being celebrated on the *Isthmus* of Cŏrīnthus, *Corinth*, at port Schœnûs, *Palæo-Castro*.

Mēndēsĭus, *et*, Mēndēsĭcus, a, um, of Mēndes, is, *f. Ashmun-Tanah*, a city of *Egypt*, on one of the mouths of Nīlus, the *Nile*, which, from it, was called Ostĭum Mēndēsĭum, *v.* Mēndēsĭcum, *Delie*, or *Pescheira* 21 miles east of *Damietta*. The inhabitants of this city worshipped Pan and a goat.

Mĕnĕlāus, i, the younger brother of Agămemnon, was, according to Homer, the son of Atreus (2 syl.). Apollŏdōrus and others relate, that both Agămēmnon and Mĕnĕlāus were the sons of Plīsthĕnes and Aĕrŏpē, daughter of Crētĕus, *v.* Crētĭus, whose father was Mīnos king of Crētē, *Candia*. Some make Plīsthĕnes a son, others a brother, and others a nephew of Atreus (2 syl.). It is sufficient to observe, that the Latin poets have, in general, followed Homer. In a few instances only has the opinion of Apollŏdōrus been adopted. On reaching manhood, Mĕnĕlāus appeared at the court of Spārta, *Mistra*, among the suitors of Helen; and his personal accomplishments gained the affections of that unrivalled beauty. Ty̆ndărus resigned to them his kingdom, and sought for his declining years in the walks of private life, that ease and tranquillity, which the splendours of royalty denied. The happiness of the newly wedded pair was not of long continuance. In the third year after their marriage, Păris, *q. v.* arrived at Spārta with a dazzling retinue, seduced the queen, and carried her to his father's palace. Mĕnĕlāus did not tamely submit to this indignity, but instantly reminded the princes of *Greece* of their oath to protect his wife. They all recognised their solemn promise, and the whole country was quickly in arms. Before the commencement of hostilities, Ulysses and he were sent to Troy, to demand the restoration of Helen, and in the event of a refusal to threaten the united vengeance of *Greece*. Their

mission failed of success, and war was immediately proclaimed. After a siege of ten years, the Greeks obtained possession of the city, which they levelled with the ground. Helen, according to Hŏmer, returned with her husband to Spărta, *Mistra*, where they spent the remainder of life in happiness and peace. But this is a point on which the writers of antiquity are not agreed. His character in the Iliad is that of an active and brave soldier. *Minor Atrīdes,* Mĕnĕlāus. Atrīdes, without an adjective expressive of age, generally refers to Agămēmnon, but, sometimes, to Mĕnĕlāus (XV. 805). *Fratrisque* (XIII. 191), *i. e. Mĕnĕlāi.* *Adj.* Mĕnĕlāēus, *v.* Mĕnĕlāĭus, a, um.

Mercŭrĭus, i, Mercury (Eng.), was, according to Hēsĭŏdus, Apŏllŏdōrus, and Dĭŏdōrus Sicŭlus, the son of Jūpĭter and Maia (2 syl.) the most beautiful daughter of Atlas, king of Mauritānĭa, *Morocco* and *Fez.* But of this name Lăctāntĭus mentions four; the first, the son of Jūpĭter and Maia (2 syl.); the second, of Cœlus and Dĭes; the third, of Băcchus and Proserpĭna; and the fourth, of Jūpĭter and Cyllēnē, who, by order of Jūpĭter, put Argus to death. Cĭcĕro makes the number to be five; one the son of Cœlus and Dĭes; another of Vălēns and Phŏrōnis, who on earth is called Trŏphōnĭus; a third, of Jūpĭter and Maia (2 syl.), to whom Pēnĕlŏpē bore Pan; a fourth, the son of Nīlus, the *Nile,* whom the Egyptians consider it unlawful to name; and a fifth, worshipped by the Pheneatæ, whose parentage is unknown. The last put Argus to death, and afterwards fled to *Egypt,* where he appointed laws, and communicated to the natives a knowledge of letters. The Egyptians called him *Thoth* or *Thoyth,* and in honour of him gave his name to the first month of their year. The son of Maia (2 syl.), whom the Latins denominated Mĕrcŭrĭus, and the Greeks Hĕrmes (*i. e.* the Interpreter), is almost the only one celebrated in the writings of these two nations, and to him the actions of the other four may be chiefly, if not wholly, referred. Besides executing the messages of the gods, and conducting the souls of the dead to the Infernal Regions, Mĕrcŭrĭus was the god of oratory, of thieves, and of merchants. From the last (a *mercibus),* he had, according to Fēstus, his Latin name. On his head he wore a winged cap (*pĕtăsus, i, m.*), on his feet winged sandals (*Tālārĭa, ium, n.*), and carried in his hand a rod intwined with two serpents (*cādūcĕus, i, m.*). The first two are emblematical of his being the messenger of the gods, and the last is a

badge of his office as conductor of the souls of the dead. He is seen sometimes holding a purse, which has a reference to his being the god of merchants. Mercury invented the lyre with its seven strings. From his grandfather Atlas, he was called Atlāntĭădes. *Adj.* Mērcŭrĕālis, is, e.

Mĕrĭŏnes, æ, a native of Crēta, *Candia*, who was the charioteer of Idŏmĕneus (4 syl.), king of that island, during the Trojan war, in which he displayed great dexterity and courage.

Mĕrops, ŏpis, the husband of Clўmĕnē. To mortify the pride of Phăĕthon, Epăphus maintained that Mĕrops, and not Sol, was the father of that spirited youth. See Phăĕthon.

Mēssēnē, es, *v.* Mēssēna, æ, *f. Mavromathi*, the chief city of Mēssēnĭa, a district of Pĕlŏpŏnnēsus, the *Morea*, bounded on the E. by Lăcōnĭa, on the N. by Arcădĭa and Elis, on the W. and S. by Măre Iŏnĭum, the Ionian sea. To the descendants of the Messenians who fought at the battle of Leuctra, the foundation of this city must be referred; and that they discovered great judgment in the choice of a situation cannot be denied. The walls that encompassed mount Ĭthōmē, on which was a citadel of the same name so strongly fortified by nature and art as to be deemed impregnable, were of brick, protected by numerous battlements and towers. According to Pausănĭas, they were stronger than those of Bўzāntĭum, *Constantinople*, Rhŏdos, *Rhodes* (one syl. Eng.), or those of any other Grecian city. But notwithstanding all its strength, it was several times taken and destroyed. *Inh.* Mēssēnĭi, orum. *Adj.* Mēssēnĭăcus, *et,* Mēssēnĭus, a, um. Mēssēnĭăcus Sĭnus, the *Gulf of Coron.*

Mēthĭon, ŏnis, the father of Phōrbas, *q. v.*

Mĭlo, *v.* Mĭlon, ōnis, a native of Crŏto, *v.* Crŏton, *Cotronè*, a city of the Brūttĭi, in the south of *Italy*, was a man of prodigious strength. He studied under Pўthăgŏras, who, for many years, kept a school at that place. To the strength of his scholar, that eminent philosopher and his other pupils were indebted for their lives. The house, in which they were met, was in the act of falling, from one of the pillars giving way; Milo supported the edifice, and allowed them all to escape. He was seven times victorious at the Pythian, and six at the Olympic, Games. On his presenting himself the seventh time, at the place where the latter were celebrated, no man would venture to combat with him. To the admiration of a prodigious multitude, he entered the Stădĭa at Olўmpĭa, carrying on his shoulders a live ox of four

years old. To acquire dexterity and strength sufficient to walk under such an enormous load, he began to carry the animal, when a calf, so far every day. The weight in this manner increasing imperceptibly, he was at last enabled to astonish the whole assembly of Olўmpĭa. Confidence in his uncommon vigour at last occasioned his death. He attempted to split a growing tree, which he partly accomplished; but, when cleft half way, it closed again, and his hands continued fixed in the trunk. Being alone, and unable to extricate himself, he remained in this situation until devoured by wild beasts. He was called *Crŏtōnĭāta, v. Crŏtōnĭātes, æ*, from his native city.

Mĭmas, āntis, *m. Capo Stellari*, a very high mountain of Iōnĭa, a country of Asia Minor, *Natolia*, bounded on the E. by Lўdĭa, on the N. by Æŏlĭa, on the S. by Cārĭa, and on the W. by Măre Ægēum, the *Archipelăgo.*

Mĭnĕrva, æ, the goddess of war, of wisdom, and of the arts and sciences. She is said to have sprung from the brain of Jūpĭter full grown and completely armed, upon the head of that god being, at his own request, split by Vūlcānus with the stroke of an axe. It was chiefly among the Romans that she was known by this name. The Greeks called her Athēnē, Pāllas, &c. which also occur in Latin poetry. She was a great benefactress to the human race, and taught them many of the useful arts. Though not perfect, her character is more respectable than that of any other heathen deity. She was represented in different ways, according to the different arts over which she presided. Among trees, the elm was sacred to Mĭnērva; among birds, the owl and the cock; and among reptiles, the dragon. Mĭnērvālĭa, ium, *n.* (*Sing.* Mĭnērval, ālis, *v.* Mĭnērvālĕ, is, *n.*) festivals in honour of Mĭnērva; also entrance-money paid by scholars on their first going to school. *Adj.* Mĭnērvālis, is, e, of Mĭnērva, of learning, *et*, Mĭnērvĭus, a, um, of Mĭnērva, of Attĭca, of *Athens*, Athenian, from her being the protectress of that city which bore her name. *Intempestīva Mĭnērva* (IV. 33), unseasonable work, *i. e.* work done at an unseasonable *or* improper time.

Mĭnўas, æ, *v.* Mĭnўĕus, i, a king of Bœōtĭa, son of Nēptūnus and Trĭtogĕnia, who had several daughters from whom, according to some authors, the most distinguished of the Argonauts were descended; hence they were called Mĭnўæ. Mĭnўēĭas, ĭădos, *v.* Mĭnўēis, ĕīdos, a daughter of Mĭnўas. Ancient

authors are agreed in making the daughters of Mĭnyas three in number (*Triplĭces Mĭnyĕĭdas* IV. 425); but are divided with respect to their names. We find them called Alcĭthŏē, Leucĭppē, and Leucŏnŏē; Iris, Clўmĕnē, and Alcĭthŏē; and Arsĭnŏē, Alcĭthŏē, and Leucŏnŏē. *Mĭnyēĭa Proles* (IV. 389), the offspring of Mĭnyas, *i. e.* his three daughters, who, for refusing to acknowledge the divinity of Băcchus, and for deriding his orgies, were transformed into bats. See Alcĭthŏē. *Adj.* Mĭnyēĭus, a, um.

Mĭthrĭdātēus, Mĭthrĭdātĭcus, *et*, Mĭthrĭdātĭus, a, um, of, or belonging to, Mĭthrĭdātes king of Pōntus, who was distinguished for his personal bravery and military knowledge. During a number of years, he successfully resisted the armies of *Rome;* but, after being deserted by his allies, betrayed by his son Phārnăces, and frequently defeated by the Romans, was, at his own request, slain by a Gaul, that he might not fall into the hands of his enemies. The constitution of this monarch was so fortified by antidotes, of which he is said to have been the inventor (Mithridatis antidŏtum, Plin. XXIII. 77), that the strongest and most active poisons had no effect on him. Mĭthrĭdātĭon, i, *n. v.* Mithridatia, æ, *f.* an herb discovered by Mĭthrĭdātes.

Mnēmŏnĭdes, dum, a patronymic of the muses, from Mnēmŏsўnē, es, their mother.

Mŏlōssus, *et*, Mŏlōssĭcus, a, um. of Mŏlōssĭa, æ, *v.* Mŏlōssis, ĭdis, *f.* the most southern district of Epīrus, *Lower Albania*, having Sĭnus Ambrăcĭus, the *Gulf of Arta*, on the S. Thēssălĭa, *Thessaly*, on the E.; and Măre Iŏnĭum on the W. *Inh.* Mŏlōssi, orum.

Mōlpeus (2 syl.), ĕos, *m.* a man whom Pērseus (2 syl.) wounded in the leg. He was a native of Chăŏnĭa in Epīrus, *Lower Albania;* hence, *Chăŏnĭus Mōlpeus* (V. 163).

Mōpsŏpĭus, a, um, of *Athens*, anciently called Mōpsŏpĭa, æ, *f.* from Mōpsops, *v.* Mōpsŏpus, one of its kings. *Mōpsŏpĭos muros* (VI. 423), the walls of *Athens.*

Mōrpheus (2 syl.), ĕos, *v.* ei, a son of Sōmnus, who in dreams assumed only the human form (XI. 638). Mōrpheus (2 syl.), Phŏbētor, *v.* Icĕlos, and Phāntăsos, held the highest rank among the sons of Sōmnus, and were sent only to kings and generals.

Mūlcĭber, ĕris, bris, *v.* bri, a surname of Vulcan, *a mulcendo*, because fire *softens* iron and other metals.

Mŭtĭna, æ, *f.* *Modĕna*, a town of Gallĭa Cĭsālpīna, which

stands in a fertile plain, about 32 miles from Pădus, the *Po*, betwixt Gabellus, the *Secchia*, and Scultenna, the *Ponaro*, two of the southern branches of that river. Here D. Brutus was besieged by Mark Antony 43 B. C. (the year in which the poet Ovid was born), but relieved by the Consuls Hīrtĭus and Pānsa, with the assistance of Octāvĭus, better known in history by the title of Augūstus. After two unsuccessful battles, Antony was obliged to retire. *Modena*, the capital of a district of the same name, contains about 25,000 inhabitants. *Adj.* Mŭtĭnēnsis, is, e.

Mўcălē, es, the mother of Orĭus, who is said by her incantations to have drawn down the moon from her orbit.

Mўcălē, es, *f.* a city, mountain, and promontory of Cărĭa, a district of Asia Minor, nearly opposite to Sămos.

Mўcēnæ, ārum, *f.* *Carvathi*, a town of Argŏlis in the *Morea*, once the capital of Lăcōnĭa. From having been enlarged by Pĕlops, or perhaps by his descendants, Ovid has *Pĕlŏpēĭădes Mўcēnæ* (VI. 414). From that time it surpassed Argos both in extent and population. Mўcēnæ formed part of the kingdom of Agămēmnon, and was, during his reign, the seat of government. After the murder of that prince, the city gradually declined, and at last the Argives levelled it with the ground. Pērseus (2 syl.), according to Strabo, was the founder of this city. See Pērseus (2 syl.). Mўcēnis, ĭdis, Iphĭgĕnīa, a daughter of Agămēmnon; also of Mўcēnæ, with relation to a female, or to a noun feminine. *Inh.* Mўcēnēnses, ĭum. *Adj.* Mўcēnēnsis, is, e, *et*, Mўcēnæus, a, um.

Mўgdŏnĭus, a, um, of Mўgdŏnĭa, æ, *f.* a district of Măcĕdŏnĭa. *Inh.* Mўgdŏnes, um, of whom a colony migrated to Phrўgĭa, or to the vicinity of that district of *Natolia*, and another, according to Strabo, took possession of the northern part of Mĕsŏpŏtămĭa. Mўgdŏnis, ĭdos, *f.* of Mўgdŏnĭa, with relation to a female, or to a noun feminine. The adjective also signifies Phrygian, of Phrўgĭa.

N

Năbăthæa, *v.* Năbătæa, æ, *f.* a country of Arăbĭa Petræa, of which Petra, *Karac*, was the capital, and must have been of considerable note, since it gave name to that province of Arăbĭa in which it stood. Ptolemy is the first geographer who mentions the divisions of Arabia, viz. Petræa, *Stony*, Dēsēr-

ta, *Desert*, and Fēlix, *Happy*, which still continue. Some refer Petræa to the number of granitic rocks and mountains, of which the most remarkable is Sinai, frequently mentioned in Holy Writ. This province, the least of the three, lay between Ægȳptus, *Egypt*, and Pălæstīna. *Inh.* Năbăthæi, orum. *Adj.* Năbăthæus, a, um, of Năbăthæa, of Arăbĭa, Arabian, Eastern.

Năĭădes, um (*Sing.* Nāïas, ădis), Naïdes, um (*Sing.* Naïs, ĭdis), the Naids, nymphs who presided over the springs, fountains, and rivers. They were represented as beautiful young virgins leaning over an urn, from which issued a stream of water. Their offerings were milk, fruit, and flowers, though sometimes goats and lambs were sacrificed to them, with oblations of wine, honey, and oil. The *Năĭădes* appear to have been nearly the same with the *Nȳmphæ.*

Năpē, es, *f.* (*Forester*), one of Actæon's dogs.

Nārcīssus, i, a most beautiful youth, the son of Cēphīsus, the *Mavroneri*, and the nymph Līrĭŏpē. After slighting many virgins, who were solicitous to obtain his favour, having accidentally observed his face one day, when stooping down to drink at a fountain, he continued fixed to the spot, and pined away gazing at his own shadow. He was turned into a flower of the same name. From his father, Narcīssus is called Cēphīsĭus.

Năsămōnĭăcus, a, um, of the Năsămōnes, um (*sing.* Năsămon, ōnis), a ferocious people of Lĭbȳa, who subsisted on rapine. They are supposed to have lived near Cyrēnē, and probably extended from the sea coast to the S. E. extremity of the desert of *Zaara*, or, *Zahara*.

Nauplĭădes, æ, Pălămēdes, from his father Nauplĭus.

Nāxos, i, *f.* *Naxĭa*, anciently called *Dīa*, probably from Dīa, *Zia*, the highest mountain in that island, the largest of the Cȳclădēs, a number of small islands in Mărē Ægēum, the *Archipelăgo*, to the east of Pĕlŏpōnnēsus, the *Morea*. For fertility of soil, agreeable intermixture of woods, hills, and valleys, excellence of wines, and variegated marble, this island has long been celebrated. The modern population is eighteen thousand, all Latins and Greeks; and, like the ancient inhabitants, the natives are still too much addicted to the immoderate use of wine. All the antiquities discovered in *Naxia* show the prevalence of the worship of Bācchus. In the interior of the island is a colossal statue of that god, sixteen feet high. On all the gems and medals found in *Naxia*, Băc-

chus is represented with a beard, and all his statues have likewise beards. It was a favourite residence of Băcchus, and on the south coast the ruins of his temple are still visible. Here he was found drunk and asleep by the Tuscan sailors, who, in expectation of great plunder, put him on board their ship, purposing to carry him off. On regaining his senses, he earnestly entreated them to land him on Nāxos, *Naxia*, which request they, contrary to their real intention, solemnly pledged themselves to grant. But the god perceiving their treacherous conduct, punished their breach of promise by transforming them all, except Acœtes, to dolphins. There is a singular class of people on this island, the independent shepherds. They pay no taxes of any kind, subsist wholly by feeding their flocks, live always in the open air, have no wives or children, and wear the ancient Cŏthŭrnus of undressed goat skin, with the hairy side out. They tend their flocks on the remote and uninhabited parts of the island, and have little intercourse or connection with the inhabitants of the villages. Their number remains nearly the same, probably the deficiencies occasioned by death are supplied by the Albanians. *Adj.* Nāxĭus, a, um. *Naxĭa turba*, the worshippers of Bacchus. Nāxĭum, i, *n.* perhaps, emery. The greater part, if not the whole, of the emery used in *Britain* is brought from *Naxia*.

Nēbrŏphŏnus, i, *m.* (*Kill-buck*), one of Actæon's dogs.

Nēleus (2 syl.), ĕos, *v.* ei, the son of Nēptūnus and Tȳro, was king of Pȳlos, *Nabarino*, a city of Mēssēnĭa, a district of Pĕlŏpŏnnēsus, the *Morea*. He had twelve sons, all of whom, except Nēstor, were killed at the same time with their father, by Hĕrcŭles. Nēlīdes, æ, a patronymic of Nestor. *Adj.* Nēlēĭus, *v.* Nēlēus, a, um, of Nēleus (2 syl.); also of Pȳlos, from Nēleus (2 syl.) being king of that city.

Nĕphĕlē, es, the wife of Athămas, king of Thēbæ, *Theva*, who, after being the mother of Phrȳxus and Hēllē was divorced on pretence of madness, as a preparatory step to his marriage with Ino. Nĕphĕlēis, ēĭdos, *or*, Nĕphĕlēĭas, ĭădos, Hēllē, the daughter of Nĕphĕlē. *Adj.* Nĕphĕlæus, a, um.

Nēptūnus, i, Neptune (2 syl. Eng.), the god of the sea, was a son of Sātūrnus and Rhēa, and the brother of Jūpĭter and Plūto. He was generally represented in a chariot made of sea shell, drawn by sea horses, dolphins, or horses with wings. In his hand he held a trident, as an emblem of his sovereignty of the ocean. Horses and bulls were sacrificed to this god.

He was called *Equestris,* from having produced a horse from the earth, with a stroke of his trident, when Mĭnērva and he contended who should give name to the city which Cecrops had built. She caused an olive to spring up, which the gods considered more useful to mankind than the horse, and therefore adjudged the victory to her. The goddess then, from her own name (in Greek, Αθηνη,) called the city Athēnæ, *Athens.* Nēptūnus is often employed to denote the sea, or salt-water. Nēptūnālĭa, ium, *n.* festivals of Neptune. Nēptūnĭcŏla, æ, a mariner. Nēptūnīnē, es, Thĕtis, the daughter of Nēptūnus. *Adj.* Nēptūnālis, is, e, *et,* Nēptūnĭus, a, um.

Nēreus (2 syl.), ĕos, *v.* Nērĭus (3 syl.), i, the son of Ocĕănus and Tērra, who married Dōris, by whom he had fifty daughters. He possessed the gift of prophecy, and the power of assuming any shape. This term is often used to denote the sea. Nērĕĭdes, *or,* Nērēĭdes, dum (*Sing.* Nērēis, ēĭdos, *v.* Nērĕis, ĕĭdis), the fifty daughters of Nēreus (2 syl.), who were all sea goddesses. *Adj.* Nērēĭus, *et,* Nērēus, a, um. *Nērēĭa gĕnĭtrix, i. e. Thĕtis* (XIII. 162).

Nēssus, i, *m.* a son of Īxīon and a cloud, one of the centaurs, the ferryman of the river Evēnus, whom Hērcŭles killed with a poisoned arrow, for having attempted to injure his wife Dēĭănīra. Before he expired, Nēssus sent his cloak, stained with the blood and poison which flowed from the wound, to Dēĭănīra, assuring her that it possessed the power of recalling a husband from unlawful attachments. She, in a fit of jealousy, persuaded Hērcŭles to put on this deadly robe, which produced such violent pains, that, unable to bear them, he raised a funeral pile on Œta, *Banina,* on which he stretched himself, and was burnt to ashes. (See Hērcŭles.) *Adj.* Nēssēus, a, um.

Nēstor, ŏris, a son of Nēleus (2 syl.) and Chlōris, who succeeded his father in the throne of Pўlos, *Nabarino,* hence *Rex Pўlĭus, Pўlĭus Nēstor,* &c. He was the only male of that family who escaped the sword of Hērcŭles. Nēleus (2 syl.) himself, and his other eleven sons, fell victims to the strength and ferocity of that hero. Among the Grecian chiefs who went to the Trojan war, Nēstor was distinguished for the superiority of his wisdom, and the sweetness of his eloquence. Hence his name came to signify a judicious and able adviser. He is said to have lived three ages; by which Ovid understood three hundred years. He was, according to that poet, in his third century when the Trojan war began. *Adj.* Nēstŏrĕus, a, um.

Nīleus (2 syl.), ĕos, a man who falsely pretended that he was the son of Nīlus, the *Nile*, and bore on his silver shield, a representation of that river. Pĕrseus (2 syl.) showed him the Gorgon's head, which converted him into stone.

Nīlus, i, *m.* the *Nile*, a large river of Afrĭca, which, taking its rise in *Abyssinia*, passes through *Abex*, *Nubia*, and *Egypt*, and disembogues itself into the *Mediterranean*, anciently by seven, now by two, mouths, in lat. 31° 27′. Some of the writers of antiquity reckoned the number of the mouths of this noble river to be not fewer than eleven, but in general they were accounted seven. The two which remain, and by which the *Nile* pours it waters into the *Mediterranean*, are Ostĭum Cănōpĭcum, the *Rosetta* branch, on the W. and Ostĭum Phatmetĭcum, *v.* Phatnitĭcum, the *Damieta* branch, on the E. These two, with the *Mediterranean*, form the Delta of *Egypt*. This celebrated river begins to overflow its banks about the end of May or beginning of June, and the inundation continues until September, and sometimes October. The periodical rains, which annually commence at the time the sun is vertical in *Abyssinia*, occasion the overflowing of this river. It generally rises sixteen cubits. The hippopotămus and crocodile, both amphibious animals, inhabit the banks of the *Nile*. The source of this river was a subject of inquiry among the ancients, and also among the moderns, until Bruce (of Kinnaird, Stirlingshire) undertook his journey to ascertain the place where the *Nile* takes its rise, and is now generally allowed to have succeeded. From its flatness, difference of soil from the adjacent country, and projecting so far beyond the line of the coast, it is probable the Delta was formed by the alluvions of this grand river. It has greatly increased both in breadth and length. In the time of Mœris, 500 years before the Trojan war, the *Nile* rising eight cubits inundated it. But in the age of Herodŏtus, 15 were necessary to cover that tract of land, which laid the country under water, two days journey to the E. and W. Mĕtēlis, now *Faoue*, built by the Melesians during the reign of Psāmmētĭchus, who died 617 B. C. was a seaport, now nine leagues from the shore. The Delta is exceedingly fertile, and the only part of *Egypt* which produces three crops annually. The first crop is of clover, the second of corn, and the third of rice. Nīlĭcōla, æ, an inhabitant of the *Nile*. Nīlĭgĕna, æ, born of the *Nile*. Nīlōtis, ĭdis, *f.* of the *Nile*, applied to a female, or to a noun feminine. *Adj* Nīlĭăcus, *et*. Nīlōtĭcus, a, um.

Nīnus, i, a son of Bēlus, who built Nineveh, one of the greatest cities of antiquity, on the bank of Tigris, the *Dejel*, was the founder of the Assyrian monarchy. He married Sĕmīrămis (*q. v.*) the wife of one of his officers, who, from a dread of Nīnus after he fell in love with her, killed himself. Sĕmīrămis outlived her husband, and succeeded him in the government.

Nŏēmon, ŏnis, *acc.* a, one of Sārpēdon's troops killed by Ulȳsses.

Nōnăcrīnus, a, um, Arcadian, of Nōnăcris, is, *f.* a town and mountain of Arcădĭa, an inland district of Pĕlŏpōnnēsus, the *Morea*. The name is derived from Nōnăcris, a daughter of Lȳcāon, king of that country. *Virgo Nōnăcrīna,* Călīsto, a daughter of Lȳcāon (II. 409).

Nŭmĭdĭa, æ, *f. Algiers*, a country of *Afrĭca*, bounded on the N. by the *Mediterranean*; on the W. by Ampsăga, the *Wad-il-Kibir* (*i. e. the Great River*), which separated it from Maurĭtānĭa, *Morocco* and *Fez;* on the S. by Gætūlĭa; and on the E. by Mulucha, the *Muluya*, the boundary between Nŭmĭdia and Afrĭca Prōprĭa, *Tunis. Inh.* Nŭmĭdæ, arum, *et*, Nŏmădes, um, described by Sāllūstĭus, in the Jugurthine war, as faithless, unsteady, and fond of revolutions in the state. *Adj.* Nŭmĭdĭcus, a, um.

Nȳctĕlĭus, i, a name of Bācchus, from nocturnal gambling.

Nȳseus (2 syl.), ĕos, *v.* ei, a name of Bācchus. Nȳsēis, ĭdis, *f.* of Bacchus, applied to a female or to a noun feminine. *Adj.* Nȳsæus, a, um. Some derive these words from Nȳsa, a mountain of Īndĭa, where Bācchus was brought up, or from a city in that country, which he built.

O

Ŏdītes, æ, an Ethiopian, who, at the court of Cēpheus (2 syl.), was in rank next to the king. He fell by the hand of Clȳmĕnus.

Ōdrȳsĭus, a, um, Thracian, of Odrȳsæ, arum, *m.* an ancient people of Thrācĭa, *Romania*, whose territories extended, according to Thūcȳdĭdes, from Abdēra, at the mouth of Nēssus, *v.* Nēstus, the *Mesto*, to Ister, the *Danube*, and were bounded on the E. by Hēllēspōntus, the *Dardanelles*, Prŏpōntis, the *Sea of Marmora*, Bōsphŏrus Thrācĭus, the *Strait of Constantinople*, and Pōntus Euxīnus, the *Black Sea*. Their limits on the W. from not being so strongly marked by nature,

and unnoticed, or inaccurately described, by ancient authors, are not now exactly known.

Œāgrĭus, a, um, of Œāger, *v.* Œāgrus, ri, a king of Thrācĭa, *Romania*, who was the father of Orpheus (2 syl.) by the muse Callĭŏpē. He is said by some to have given his name to Hēbrus, the *Marisa*, and others assert that Œāgrus is one of the chief sources of that river. When the Thracian women murdered Orpheus (2 syl.) on Hæmus, *Balkandag*, they tore his head from his body, and threw it into Hebrus, the *Marisa*. To this Ovid alludes, *nondum Œāgrĭus Hæmus* (II. 219), not yet polluted by the murder of Orpheus (2 syl.), the son of Œāgrus. Perhaps the poet simply meant, previously to the reign of that prince.

Œbălĭa, æ, *f.* an ancient name of Lăcōnĭa, which was so called from Œbălus, a king of that country. *Œbalĭo de vulnĕre* (XIII. 396), from the wound of Hyăcinthus, a Laconian, the son of Amyclas and Dĭŏmēdē, according to Apollodōrus, who was greatly beloved by Apŏllo and Zĕphyrus. The same poet uses *de Therapnæo sanguĭne* in the same sense, from Thĕrăpnē being a city of Lăcōnĭa. Zĕphyrus, being slighted by the youth, sought an opportunity of revenging the affront. One day when Hyăcinthus and his favourite were playing at coits, he blew the one thrown by Apŏllo, against the head of the boy with such violence, that he was instantly killed by the stroke. Grieved at his death, that god changed him into a flower of the same name, which grew up at first inscribed with the letters *ai*, a Greek interjection (αι) expressive of sorrow. Œbălis, ĭdos, *f.* Lacedemonian, or Laconian, used in reference to a female, or to a noun feminine. *Adj.* Œbălĭus, a, um.

Œta, æ, *v.* Œtē, es, *m.* *Banina*, one of the heights of that chain of mountains which commences near the *Isthmus of Corinth*, and stretches in a N. W. direction for two hundred miles. Cĭthæron, *Elatīas*, or, *Elatæa*, Hĕlĭcon, *Zagara*, Ossa, *Kissavo*, Pārnāsus, *Liakūra*, or, *Lakūra*, Œta, *Banina*, and Pĭndus, *Mezzovo*, form the most celebrated summits in that range. The ancient poets fabled that the sun, moon, and stars, rose by the side of Œta. On this eminence Hĕrcŭles erected his funeral pile, stretched himself on it, and, with unaltered countenance, saw his friend Phĭlŏctētes apply the burning torch to the wood, which soon reduced the mortal part of that hero to ashes. In *Greece*, several medals have been found, on the front of which is exhibited the head of the

Neměan lion champing the arrow of Hěrcŭles between his jaws, and, on the obverse, the naked figure of that hero in the moment of his Apotheosis, on this mountain. *Adj.* Œtæus, a, um.

Olĕnĭus, a, um, of Ōlĕnus, i, *f. v.* um, i, *n. Caminitza,* a town of Achāĭa Prōprĭa, a northern district of Pĕlŏpōnnēsus, the *Morea,* near the mouth of the river Mĕlas. The goat Amālthēa was called Olĕnĭa, from having been kept in this town. Hence *Olĕnĭæ capellæ* (III. 594).

Ŏlȳmpus, i, *m. Elimbô, Olymbos,* or *Elimbos,* a range of mountains, of which the greatest elevation cannot be estimated below 6000 feet. This chain forms part of the eastern boundary of the valley of Tēmpē, *Lycostŏmos.* The skirts and hollows of Olȳmpus are shaded with groves of beautiful oaks, beeches, plane trees, &c. of great age and size. Extensive forests of pine cover the higher tracts; but towards the summit, there is snow during the greater part, if not during the whole, of the year. Numerous flocks of sheep pasture along the clear ground on the sides of Olȳmpus, and enliven the scenery of this celebrated mountain. From its summit being often enveloped in mist, the ancients supposed that it touched the heavens, and, on this account, made it the residence of the gods. The air at its summit was said to be always pure and serene, without clouds and rains. The year was unmarked by change of seasons, and there was perpetual spring. But this must be considered mere poetic fiction, and at direct variance with the natural history of this classical eminence. By the poets, *Olȳmpus* is used as synonymous with *cœlum; Rector Olȳmpi* (II. 60), the governor of Olȳmpus, *or,* the governor of heaven, *i. e.* Jūpĭter. There were other mountains of this name in different parts of the world.

Ŏphēltes, æ, the chief of the crew of Tuscan pirates, who carried away Băcchus from Nāxos, *Naxia,* when overpowered with wine and sleep. They were all, except Acœtes, turned into dolphins.

Ōrchŏmĕnos, i, *f.* a city of Arcădĭa, an inland district of Pĕlŏpōnnēsus, the *Morea,* near the source of the river Lādon, a northern branch of Alphēus, the *Roufia.*

Ōrchŏmĕnos, i, *f. Screpû,* a city of Bœōtĭa, on Cēphīsus, called at *Screpû, Sindaliû. Inh.* Ōrchŏmĕnĭi, orum.

Ŏrĕsītrŏphus, i, *m.* (*Mountain-bred,* or, *Rover*), one of Actæon's, dogs.

Orĭbăsus, i, *m.* (*Mountain climber*), one of Actæon's dogs.

Ŏrīon, *v.* Ŏrīon (at first Ūrīon), ōnis, *v.* ŏnis, a giant said to have sprung from the urine of Jūpĭter, Nēptūnus, and Mĕrcŭrĭus. These gods promised to Hўrĭeus (3 syl.), a Bœotian peasant, who had entertained them hospitably, whatever he would ask. Having no child, his wife being dead, and he bound by promise never to marry again, requested a son. The gods then made water into the hide of a bull, which Hўrĭeus (3 syl.) had offered to them in sacrifice on discovering their divinity, and ordered him to bury it in the earth for nine months. At the end of that time taking it out he found a lively boy, whom he called *Urīon*, a name expressive of his origin. But some make him the son of Tĕrra, and others of Nēptūnus and Eurўălē; and add, that, from his father, he received power to walk on the sea without wetting his feet. According to fabulous history, Orīon greatly surpassed ordinary men in size and strength, and was eminent both as a worker in iron, and as a hunter. After death, he was changed into a constellation, which still bears his name. This constellation rises in *Italy* in March, when the weather is frequently stormy; hence *Nimbōsus Orīon.*

Ŏrĭthўīa, æ, a daughter of Ĕrĕchtheus (3 syl.), king of *Athens*, and Praxythĕa, who was carried away by Bŏrĕas, king of Thrācĭa, *Romania,* to whom she bore four children.

Ŏrōntes, is, *m.* the *Orond*, or, *Asi*, or, *El-Asi*, a large and impetuous river of Sўrĭa, which takes its rise in mount Libănus, about 12 miles N. of Dămāscus, runs north until it reaches Antĭŏchīa, *Antakie*, then turns S. W. and soon after falls into the *Mediterranean.* *Adj.* Orōntēus, a, um.

Ŏrphnē, es, one of the Infernal nymphs, the mother of Ascălăphus by Achĕron.

Ŏrtўgĭa, æ, *v.* Ōrtўgĭē, es, *f.* an ancient name of the island Delos, derived from the Greek word (Ορτυξ) signifying a quail. See Dēlos. *Adj.* Ōrtўgĭus, a, um. *Deam Ortўgĭam* (I. 694), Diāna, from Dēlos being the place of her birth.

Ortўgĭa, æ, *f.* called also Nāsos, a small island in the bay of Syracūsæ, on which the first part of that city was built, and for some time the only possession, which the Greeks had, belonging to *Sicily*. The celebrated fountain Arĕthūsa was in this island.

Ōssa, æ, *f. Kissavo*, a mountain in *Thessaly*, of a conical shape, with a single top, of which the sides are somewhat concave. When viewed from the vale of Tēmpē, it bears a considerable resemblance to *Arthur Seat* near *Edinburgh.* Its height may

be estimated at 4000 feet. "The forms of Ossa, *Kissavo*, and Pelĭon, seen from the south, explain well that part of the ancient fable of the war of the Giants against the gods, which supposes the former mountain to have been placed on the latter. Ossa has a steeply conical form, terminating in a point. Pelĭon, on the other hand, exhibits a broad and less abrupt outline: when the spectator stands to the south of this mountain, two summits are seen at a considerable distance from each other,—a concavity between them, but so slight as almost to give the effect of a table-mountain, upon which fiction might readily suppose that another hill like Ossa should recline." Fabulous history made Ossa the abode of the Centaurs. Pēnēus, the *Salampria*, which waters the beautiful vale of Tēmpē, *Lycostŏmos*, flows through a deep ravine between Olȳmpus and Ossa, *Kissavo*. These two celebrated heights, with Pelĭon, forming part of the same range of mountains, bound Tēmpē on the east. See next article. *Adj.* Ossæus, *v.* Ossēus, a, um.

Ōthrys, ȳos, a, *m.* *Kata V' Othry*, a mountain which joining Pelĭon on the W. and Pīndus on the E. forms the southern boundary of Tēmpē. *Adj.* Ōthrȳsĭus, a, um.

Ŏvĭdĭus Nāso (Pūblĭus), Pūblĭi Ovĭdĭi Nāsōnis, was a native of Sūlmo, *Sulmona*, (Sūlmōnēnsis), a town of the Pēlīgni, about 90 miles E. from *Rome*, and 32 from the *Gulf of Venice*. His birth is referred to the memorable year, in which the consuls, Hīrtĭus and Pānsa, were killed at Mŭtĭna, *Modĕna*, *q. v.* Tĭbūllus, whose merits as an Elegiac poet are highly estimated, was born on the same day. Ovid's parents were of Equestrian rank, in possession of a good estate, to which he was indebted for an excellent education. His uncommon progress in his studies was a natural consequence of great application, united with great genius. That levity of disposition, not to use stronger language, which disgraced his riper years, did not interfere with his literary pursuits. At what period he first attempted to write verses, we have no certain information. Like Pope and Cowley, he seems to have lisped in numbers. Warmth of affection and benevolence of heart, added to elegance of manners and brilliancy of wit, rendered him a most agreeable companion. His conversation was suited to all descriptions of men, cheerful, grave, lax, or rigid, according to the taste of those around him, or the train of thought prevalent in his own mind. The father of our poet appears to have been a man of strict morals, and

his reproofs probably contributed to restrain the dissoluteness of his son. Intending him for the law, he directed his studies with that view, and to parental inclination, Ovid for a time submitted. To that profession it cannot be denied his talents were eminently adapted. Quickness of apprehension, felicity of language, and fluency of expression, would have soon placed him high among Roman Orators. But a few successful pleadings at the bar finished his career as an advocate. The bent of his mind induced him to forsake every pursuit for the cultivation of poetry, and, at this period, commenced the irregularity of his life, which is so greatly to be lamented. The impurity of his mind appears in the indelicacy of his verses. It is impossible to read many of his poems, but with deep regret inseparable from the prostitution of such splendid talents to so vile and criminal a purpose. Who, without horror, can reflect on the character of that man who has been wicked in proportion to the means which he had of excelling in virtue, and used the powers, which heaven had conferred, only to give allurements to vice, and lustre to crimes? The licentiousness * of his poetry was the ostensible reason why Augustus banished him to Tŏmæ, Tŏmi, *v.* Tŏmos, a town on the borders of Pontus Euxīnus, the *Black Sea.* That this severe sentence was not a consequence of the immoralities of his life, or the indelicacy of his poetry may be confidently maintained. Both were equally notorious, and to a pure mind equally loathsome, during the many years which he enjoyed not only the patronage, but the intimate friendship, and unreserved confidence of the Emperor. Ovid justified his poetry, not on the ground of purity; but by the practice of numerous Authors whom he mentions, and by the approbation of the Emperor himself. From the allusion to a certain picture on a particular place, the vitiated taste of Augustus seems undeniable. The poet continued to the end of his life to assert his innocence, and deny the crime, for which he was driven from civilised society. His punishment must be referred to some action or occurrence which is not known. Few events recorded by antiquity have oftener been subject of discussion, than the true cause of Ovid's banishment, but since he has not chosen to mention it, the truth will most probably never be discovered.

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* If Martial has done the Emperor justice, his own poetry was more filthy and disgusting than any verses which Ovid ever wrote.

His fortitude deserted him in adversity, and he meanly flattered Augustus to recal his edict: but neither the importunity of the poet, nor the urgent solicitations of his numerous and powerful friends, altered the resolution of the Emperor. The accession of Tĭbērĭus to the government of the Roman state was productive of no advantage to the unfortunate exile. Neither the effusions of sorrow nor the claims of friendship could procure his return, or even a change of residence. In justice to the natives of Tŏmæ (Tŏmītæ, arum), it must not be forgotten, that they treated the poet with every mark of respect, and exerted themselves to alleviate the severities of his situation. After languishing among them for seven years, grief and disappointment destroyed his constitution, and he died in the 59th year of his age, and 17th of the Christian Æra.

The Works of Ovid are *Mĕtămōrphōseon Lib. XV; Fastorum Lib. XII; Tristium Lib. V. Heroides; Amorum Lib. III; Artis Amatoriæ totidem*; *Remediorum Amoris Lib. I; Epistolarum e Ponto Lib. IV; Ibis; Halieuticon; De medicamine faciei carmen*, and *Mēdēa*, a tragedy. Of the last, only a few fragments remain. The former two are both imperfect, and six books of the Fasti are lost. All the rest have been transmitted without mutilation to modern times.

The great work of Ovid, and the only one which properly belongs to this article, is the Metamorphoses. That he intended to rest his reputation as a poet on this poem, is manifest from the lines with which it concludes. But he was compelled to leave his native country, and to take up his residence in an unhospitable climate, among a rude and unlettered people, before he had given it his last polish. Of its defects he was so conscious, that, before he went into exile, he destroyed his own copy, and had a friend not been in possession of another, that admirable production had been for ever lost. It is then but just to consider it as an unfinished work, and candour requires, that it be examined with the lenity due to a posthumous publication. To connect the marvellous occurrences and adventures from the creation of the world to his own time, seems almost impossible; yet this difficult task he performed without the appearance of art, in numbers highly melodious, and in language highly poetical. The fertile genius of Ovid was requisite to form into a regular design, histories so various and insulated. Yet each follows in the series with almost the rigid exactness of mathematical demonstration. In an instance or two, when

no imagination could connect fables which he had resolved not to omit, the poem assumes a dramatic form, and the interlocutors narrate them. The felicity of invention, variety of imagery, exuberance of fancy, and adaptation of language, which the Metamorphoses display, cannot fail to command admiration. The diction and ideas are never at variance. He is equally master of the familiar, the sportive, the tender, the grand, the awful, and the sublime. A noble idea is sometimes weakened by prolixity, and instances of false taste too often occur. His metaphors, although not all new, are in general well chosen, and happily introduced. His descriptions are not only lively, but enchanting, and the scene is so distinctly placed before the reader, that he is a witness of every action. The moral remarks are not very numerous; but they are both excellent and appropriate. He was a master of the passions, and it is to be regretted, that his tragedy has not been handed down to posterity.

Ovid composed with great rapidity, and his greatest admirers must allow, that he did not always revise with sufficient care. Of some lines, the middle and final syllables rhyme, and two successive endings, which have the same fault, may be found; but their number is not great, and the best Latin poets may perhaps be found chargeable with the same inaccuracy or negligence. These errors scarcely deserve notice in a work of so great and varied excellence.

In a poetical composition of such magnitude, it cannot be expected that all the parts are equally correct or elegant. The first and second are perhaps more finished than any of the subsequent books. The description of the Creation is highly animated and poetical. Nor is this its sole merit. No philosopher of antiquity has given such a natural and rational account of Chaos, the separation of the primitive elements, and formation of things. From its striking resemblance to the Mosaic description, there is little doubt, that his ideas on the subject were derived from the Septuagint, which was generally known in the east before the period when he wrote. After reading the first 415 lines of book first, it might form a very useful exercise to the young scholar, to compare them with the first nine chapters of Genesis, and to point out the coincidence of sentiment and description between the inspired historian and the Roman poet.

His exuberant fancy and endless variety of expression, rendered it unnecessary for Ovid to borrow from ancient or

contemporary poets. Very few phrases which can be referred to any other, occur in the Metamorphoses. From the praise of originality must be excepted the conclusion of that poem, which, if genuine, certainly detracts from the merit of Ovid. It is a very close, and not a very happy, imitation of Horace, III. Od. 30. To charge him with vanity, of which the same poet had given such a striking example, might be deemed harsh or unjust. Propertius, Lucan, and other Latin poets have likewise indulged in the pleasing anticipation of immortality. Still, servility has no claim to applause, nor vanity to esteem. Few will be disposed to maintain, that the conclusion is not one of the worst passages of the whole poem; feeble, languid, and prosaic. It can scarcely be denied, that Ovid, in this instance, did violence to his genius, by condescending to borrow ideas and language, recommended neither by novelty nor dignity, when his own mind would readily have furnished what was appropriate, forcible, and original.

P

Pachȳnus, *v.* Pachȳnos, i, *m.* (*a* doubtful), *Cape Passaro*, a promontory on the south-east corner of *Sicily*, under which, according to Ovid, the left hand of the giant Tȳphōeus (3 syl.) was buried. On the southern part of it stands a town of the same name (Pachȳnos, i, *f.*), which has a small harbour. Pachȳnus is about 115 miles distant from Pĕlōrus, *Cape Pelora*, and 175 from Lĭlȳbœum, *Cape Boeo.*

Pădus, i, *m.* the *Po*, the chief river of *Italy*, called by the Greeks Ērĭdănus, *q. v.* It is said to have received this name from the number of poplar trees, called *Pădi* (*Sing.* Pădus) by the Gauls, which grew on its banks. It has its source near the foot of Mount Vĕsŭlus, *Viso*, (as has also on the western side Dŭrēntĭa, the *Durance*,) runs in an eastern direction, and, after a course of 300 miles, and receiving a number of streams on both banks, falls into the *Gulf of Venice* by seven mouths, of which two only are natural, the other five artificial. The northern branches of the *Po*, descending from the *Alps*, render it largest in the warmest months of summer, by the melting of the snow towards the summit of these lofty mountains. Pădinātes, tum, a people living on the banks of the *Po*. *Adj.* Pădānĕus, a, um.

Pæan, ānis, a name of Apŏllo. *Adj.* Pæāntĭus, a, um.

Pæon, ŏnis, a name of Apollo as the god of medicine. *Adj.* Pæŏnĭus, a, um, of Pæon; medicinal.

Pæŏnes, um, the inhabitants of Pæŏnĭa, æ, *f.* a country of Măcĕdŏnĭa, which is said to have received that name from the physician Pæon, *q. v.* Pæŏnis, ĭdos, a female of Pæŏnĭa or Măcĕdŏnĭa.

Păgăsa, æ, *v.* Păgăsæ, arum, *f. Volo,* the port of Phĕræ, a town of Thĕssălĭa, *Thessaly;* but no vestiges of either the town or harbour are said to remain. In ancient times, it gave name to the bay on which it stood, Sĭnus Păgăsæus, the *Gulf of Volo,* and was situated near the Lake Bœbēis, about ten miles from the top of the Gulf. The Argonauts sailed from this port, on the famous expedition to Cōlchis, in quest of the Golden Fleece. Hence *Pagasæâ carīnâ* (XIII. 24), a Thessalian ship, *i. e.* the Argo. *Adj.* Păgăsæus, a, um.

Pălæmon, ŏnis, a name given by the Greeks to Mĕlĭcĕrta after he became a sea deity. By the Romans he was called Pŏrtŭnus. See Mĕlĭcĕrta.

Pălæstīnus, a, um, of Pălæstīna, æ, *f.* Palæstine, Canaan, or the Holy Land, a province of Sўrĭa, now part of *Asiatic Turkey.* It was bounded by the *Mediterranean* on the W., by Arăbĭa Petræa, *Stony Arabia,* on the S.; and by Arăbĭa Dēsĕrta, *Desert Arabia,* on the south-east; but with respect to the precise line, which marked the limits of this celebrated country on the E. and N. ancient authors are either silent or unsatisfactory. The capital of Judæa was Hĭĕrōsŏlўma, *Jerusalem,* and almost the only river is Jōrdănes, *v.* Jōrdănes, the *Jordan,* which rises not far from mount Libănus, in a fountain named Panĕas according to Pliny, runs in a south direction, and enters Lăcus Samŏchonītes. After leaving this lake, at the distance of 15 miles, it forms Lăcus Genesera, *v.* Tarichēa, called also Măre Tĭbĕrĭas, *v.* Galilæa, the *Lake of Gennesereth,* the *Sea of Tiberias,* or, the *Sea of Galilee.* Of this lake, which may be reckoned 17 miles long, and 6 broad, the water is cool, sweet, and remarkably clear. —The *Jordan,* on quitting the *Lake of Gennesereth,* continues to run southward, waters the beautiful plain of Jericho, and after a course of about 90 miles, falls into Lake Asphaltītes, *v.* Mare Mortŭum, which the British call the *Dead Sea,* the Arabs *Almotonak,* and the Turks *Ula Deguisi.* The *Dead Sea* had the name of Asphaltites from the quantity of bitumen on its shores; of Mortŭum, from an idea which modern travellers have disproved, that from its being five times salter than ordinary sea water, it was equally pernicious

both to animal and vegetable life. Of the extent of the *Dead Sea* scarcely two writers, ancient or modern, agree. Its greatest length may perhaps be estimated about 70 miles, and its greatest breadth about 18 or 20 miles.

Pălămēdes, is, an ingenious Grecian chief, the son of Nauplĭus, king of Eubœa, *Negropont*, by Clўmĕnē, whom the Greeks put unjustly to death through the craft and stratagems of Ulўsses. To avoid going to the Trojan war, the king of Ithăca feigned madness, yoked animals of different kinds together, and then ploughed the sand on the shore. Pălămēdes proved this insanity of Ulўsses was only pretended, by laying his infant son Tēlĕmăchus in the furrow before the cattle, on which he turned them aside, not to injure the child. On account of this discovery, he plotted the ruin of that prince, which he at last accomplished by the basest means. He forged a letter in name of Priam to Pălămēdes, in which it was stated, that the money agreed on for betraying the Grecian camp was sent, and that the king of Troy expected immediate fulfilment of his promise. This fabricated epistle, the crafty Ithacan gave to a Trojan captive, whom he caused one of his men murder without the lines, that he might appear to have been the messenger of Priam to Pălămēdes, and render the truth of that pretended correspondence unquestionable. Besides, he bribed the servants of that prince to allow a quantity of gold to be hid under ground in his tent. He then charged the innocent Pălămēdes with treason, and proved his guilt to the satisfaction of the Greeks, by producing his own fictitious letter, and the gold which he himself had lately concealed. Sentence of death was passed on the Eubœan prince, who accordingly suffered as a traitor. During the Trojan war he is said to have completed the alphabet of Cādmus by adding ϕ χ ϑ. But this statement seems extremely doubtful, since the completion of the alphabet implies a knowledge of writing, with which, it is by no means certain, that either the Greeks or Trojans were acquainted at that very remote period of antiquity. Besides, we know that some letters of the Greek alphabet were not in use for many centuries after the Trojan war. He was the first who put an army in line of battle, placed sentinels around the camp, and invented the use of watch-words. The regulation of the year by the course of the sun, of the months by the moon, the invention of weights and measures, and some other useful discoveries are attributed to him. It is not improbable, that these

discoveries of Pălămēdes, which indicate so much science and ingenuity, were the fictions of less ancient times. From his father he is called Nauplĭădes, æ; and Bēlides, æ, from his being the grandson of Amȳmōnē daughter of Dănăus and grand-daughter of Bēlus. *Adj.* Pălămēdēus, a, um, of Pălămēdes; also inventive, ingenious. *Pălămēdēæ vires* (Manil. 4, 206). Of his inventions and discoveries this poet has given a full account, 4, 206, seqq.

Pălīci, orum (*Sing.* Pălīcus, i, Virg. Æn. 9. 587.), twin brothers, according to some, sons of Jūpĭter and Thălīa, and, according to others, of Vūlcānus and Ætna, a daughter of Ocĕănus, who, during her pregnancy, prayed to be secured from the fury of Jūno, by being concealed in the bowels of the earth. Her request was granted, and Tēllus, at the proper time, opened and brought to light the two boys. This fiction probably originated in the etymology of the term, a contraction of *πάλιν ἵκεσθαι, to come*, or, *appear again*. They were worshipped with great solemnity by the Sicilians. Their temples stood near two small lakes, or springs, of the same name, strongly impregnated with sulphur, to which those, who wished to put an end to quarrels by oath, used to repair. False swearers are said to have been punished there in a miraculous manner, whilst the innocent escaped without injury. Of the manner of administering the oath, Arīstŏtĕles has left a minute description. To these ceremonies and their consequences, that philosopher seems to have paid particular attention. He has given it as his opinion, which is confirmed by several critics of antiquity, that the perjured were destroyed by secret fire. Others think they were drowned in the lakes. Diodōrus Sicŭlus, who describes their temple minutely, states that they instantly died, without saying in what manner, or by what means. This temple was also an asȳlum for slaves who had been cruelly used by their masters. Before the former could be demanded back, the latter had to take a solemn oath that they would treat them humanely, and the dread of punishment commanded a faithful fulfilment. From the Pălīci, the town or village was called Pălīcē, es, *f.*

Păllădĭum, i, *n.* a remarkable statue of the goddess Mĭnērva, who was also called Pāllas, said to have fallen from heaven near the tent of Ilus, king of Troy, at the time he was employed in building the citadel, and, according to others, at Pēssīnus in Phrȳgĭa, to which another is said to have been made exactly like, and set in the temple of Mĭnērva. But the place

of the original Pāllădĭum was known solely to the priests, who had the charge of it, while the public were induced to believe that the statue in the temple of Pāllas, was the real and only Pāllădĭum. The accounts both of the image itself, and of the manner in which it was obtained, are exceedingly different. By some authors, it is described as an image of the goddess, about three cubits high, holding in her right hand a pike, and in her left a spindle and a distaff; by others, as formed of the bones of Pĕlops, and, by Apollŏdōrus, as a piece of machinery which moved itself. All agree that there was an ancient oracle which declared, that Troy could not be taken whilst the Pāllădĭum remained within the walls, and, on that account, it was kept with uncommon care. The Greeks, aware of this prediction, sent Dĭŏmēdes and Ulȳsses to carry it away during the night, which they accomplished (if confidence may be placed in the authority of some authors), by means of information obtained from Hĕlĕnus. The Romans, who boasted of their Trojan descent, were unwilling to allow that the Greeks obtained possession of the Pāllădĭum, and, therefore, maintained it was the fabricated, not the true, one, which these warriors took from Mĭnērva's temple. On the same principle, they asserted that Ænēas brought with him to Itălĭa, *Italy*, that statue, and the Pĕnātes Pūblĭci which were afterwards guarded with so much solicitude in the capitol at *Rome*.

Pāllas, ădis, a name of Mĭnērva, probably from a Greek verb, *to brandish*, as she had frequently a spear in her hand; sometimes used as equivalent in signification to Pāllădĭum, *q. v.* *Cum Pāllăde* (XIII. 99), with the Pāllădĭum, *or*, statue of Mĭnērva. *Adj.* Pāllădĭus, a, um. *Pāllădĭa silva*, a wood of olive trees.

Pāllāntĭas, ĭădis, *f.* a patronymic of Aurōra, who was said, by some, to be the daughter of the giant Pāllas.

Pāmphăgus, i, *m.* (*Glutton*), one of Actæon's dogs.

Pān, ānis, *v.* ānos, the god of shepherds, and of the inhabitants of the country, was, in appearance, a monster, having two small horns on his head, a flat nose, and the thighs, legs, feet, and tail of a goat. His parentage is uncertain. We have him the son of Mērcŭrĭus and Drȳŏpē, of Jūpĭter and Cāllĭsto, of Jūpĭter and Thȳmbris, of Mērcŭrĭus and Pēnĕlŏpē, and of that queen of Ithăca by *all* her lovers, hence his name. The last account is perhaps the best supported. When the gods were terrified at the monstrous size and

strength of the giant Tȳphōeus (3 syl.), by the advice of Pan, they concealed themselves under the forms of wild beasts. Jūpĭter assumed the appearance of a ram (hence perhaps *Cornĭger Ammon*), Mērcŭrĭus of an ibis, Apōllo, of a crow, Bācchus, of a goat, Diāna, of a cat, Jūno, of a cow, Vĕnus, of a fish, &c. (V. 327—331.) He himself, at the same time, became a goat, and was, on that account, called by the Greeks *Ægŏcĕros*, and by the Latins, *Căprĭcōrnus*. From his unexpected and strange appearance, he often greatly alarmed, without injuring, the shepherds: hence sudden and imaginary fears, are from him, called *Panics*. The word is sometimes used in the plural (XIV. 638). *Adj.* Pānĭcus, a, um, pertaining to, or occasioned by, Pan.

Pănŏpē, es, *f.* a town of Phōcis, an inland district of Græcĭa, *Greece*.

Pānthŏus, i, a Trojan, the father of Euphōrbus, *q. v.* Pānthŏĭdes, æ, a patronymic of Euphōrbus.

Pārcæ, arum, *f.* the Fates, Clōtho, Lăchĕsis and Ătrŏpos. They were said to be the daughters of Nox (*Night*) alone; of Jūpĭter and Thĕmis; of Erĕbus; and, according to Lycophron, of the Sea and Zeus the master of the gods. The ancients were not only divided with respect to the parentage of the Destinies, but also with regard to their residence. Some place them in the Infernal Regions, others, in Heaven, and Ovid describes them as inhabiting a place in which the fates of men were engraved in iron and brass, in such a manner, that neither the thunder of Jūpĭter, nor the destruction of the universe could efface them. They were worshipped with great solemnity both in *Italy* and *Greece*. Respecting their form and dress, nothing certain can be obtained from the writers of antiquity. The descriptions of both are nearly as numerous as the authors who mention these fabulous divinities. They were represented as spinning the thread of human life. The first held the distaff, the second span the thread, which the third cut, as is neatly expressed in the following verse:

Clōtho colum retĭnet, Lăchĕsis net, et Atrŏpos occat.

Their worship and sacrifices were the same with those of the Furies. The three divisions of time, Past, Present, and Future, suggested the number and offices of the Fates. With the first life originates, is continued by the second, and terminated by the third.

Păris, ĭdis, a son of Prĭămus, the last king of Trōja, and Hĕ-

cŭba. His father ordered him to be put to death at his birth, in consequence of his mother having, during her pregnancy, dreamed that she was delivered of a fire-brand which reduced the city to ashes; and the Augurs interpreting the dream to portend that the child, then unborn, would occasion the destruction of Troy. The persons appointed to this cruel office, contented themselves with exposing Păris on mount Īda, the highest range of which was anciently called Gărgărus, *Kasdaghy*, or *Kazdaghy*, where he was brought up by the shepherds. On account of his extraordinary strength and courage in defending the flocks from ravenous beasts, and repelling the attacks of robbers, he was called *Alexander*, *i. e*, the strong man. Here he passed the early part of his life. and, whilst engaged in tending his flock, gave judgment in the appeal of the three goddesses, Vĕnus, Jūno, and Mĭnērva, who contended for the golden apple, hence Ovid calls him *Idæus judex*. See Pēleus (2 syl.). Each endeavoured to bribe him to her interest. Jūno promised him a kingdom, Mĭnērva, military glory, and Vĕnus, the most beautiful woman in the world for his wife.. Upon the mind of the noble shepherd, the promise of Vĕnus made the deepest impression, and he adjudged the golden apple to her. The decision of Păris, by slighting the beauty of the other two goddesses, provoked their wrath against the empire and his nation, was the cause of the Trojan war, and all the train of evils and calamities to which that memorable siege gave birth. His father, at a future period received him at his court, and treated him as his son. After spending some time in his native city among the Trojan princes, he set out for the court of Mĕnĕlāus, king of Spārta, *Mistra*, with a view to carry off his wife Hĕlĕna, the most beautiful woman in the world, as the reward of the judgment which he had pronounced in favour of Vĕnus. The young Trojan met with a most welcome reception at the Spartan court; but he abused the laws of hospitality, by prevailing on the queen to elope with him. Though demanded back by all the princes who had sworn to protect her, and threatened with the vengeance of the combined forces of *Greece*, he resolutely persisted in refusing their request. His father is said, on account of Ajax carrying off his sister Hēsĭŏnē, to have encouraged him in his obstinacy and guilt. In consequence of this denial, the Greeks immediately commenced hostilities, which ended in the total destruction of the city and kingdom of Troy. Păris discovered, according to Homer,

little warlike courage or personal prowess during the war, and Horace represents him as effeminate and cowardly. The time and manner of his death are uncertain.

Părĭus, *et*, Părĭānus, a, um, of Păros, *Paros*, an island nearly in the centre of the Cyclădes, ten miles long and eight broad. The soil is fertile and well cultivated. On account of its excellent wines, it was dedicated to Bācchus. The marble of Păros was long in high estimation, from being very white. The quarries were wrought under ground by means of lamp-light, as coal pits are in *Britain;* hence called Lychnites. In this island a chronological table of the most remarkable events in the Athenian history for 300 years, was cut in marble 163 B. C. It begins with the reign of Cecrops the founder of the Athenian monarchy. This valuable monument of antiquity was, in 1667, presented to the University of *Oxford* by the earl of Arundel, from whom it is now called the Arundelian marble. A late traveller maintains, that this marble was not found in Păros, but in the island Cēos, *Zia. Inh.* Părĭi, orum. *Părĭus lapis, Părĭum mărmor*, &c. Parian, *i. e.* the purest white, marble.

Pārnāsus, i, *m. Liakūra* (Hobhouse), *Lakūra* (Clarke), and *Lakoura* (Walpole), a very high mountain of Phōcis, an inland district of Græcĭa, *Greece*, the favourite residence of Apŏllo and the Muses. It is said that *Liakūra* was anciently called Lārnāsus, from *Lārnāx*, the boat of Deucălĭon, which rested there after the universal deluge. The ancients thought, that this mountain had two tops, which they called Cȳrrha and Nīsa; but Hērŏdŏtus calls them Tithŏrēa and Hȳāmpēa; of which the one was sacred to Apŏllo, and the other to Bācchus, *Mons Phœbo Bromĭōque sacer* (Lucan, V. 74), hence called *Biceps.* Dēlphi, *Castri*, or *Kastri*, stood in a circular hollow of this mountain, about a mile from the bottom. The present town consists of a small number of mud houses, but Dēlphi appears, from ancient authors, to have been two miles in circumference. The observations of a late traveller, however, render this measurement doubtful; since there are only two small spots of level ground on which houses could have been built, and these could not contain a town of that size. About 200 paces above *Castri*, is a cave which is said to have a pit fifty cubits deep. This the natives consider as the cavern from which the priestess of Apŏllo received the divine exhalations. The site must have been chosen for its security; as its situation renders it a

place of great strength. Of the old city a few ruins are still visible. From Dēlphi, *Castri*, to the summit of Pārnāsus, *Liakŭra*, the ancients reckoned sixty stadĭa, about seven miles; a measurement which modern observation has not proved, in consequence of the altitude of the mountain not being ascertained. To assert that Pārnāsus, *Liakŭra*, has not two tops, because a late traveller, who viewed this mountain in different directions, observed only one, might be deemed inconsiderate; although it is no improbable conjecture, that the immense cleft in the vicinity of *Castri*, which rends the mountain from the top nearly to the base, and down which the Castalian rill drops, may have suggested the first idea of two summits. To the east of *Castri*, situated beneath a precipice of one hundred feet in height, is a large square shallow bason, the water of which is cool and pleasant to the taste. There is no doubt that this bason is filled with the pure Castalian water (*Cāstălĭa, v. Cāstălĭus fons*); but whether the spring itself rises up there, or whether it is conducted to it from some place farther up the mountain, is not precisely determined. Pārnāsis, ĭdos, *f.* Parnasian, with relation to a female, or to a noun feminine. *Adj.* Pārnāsĭus, *v.* Pārnāsēus, a, um. *Pārnāsĭa templa*, the temples of Phœbus and Bacchus.

Pătăra, æ, *f. v.* Pătăra, orum, *n. Patăra*, a city of Lўcĭa, a maritime district in the S. of Asia Minor, *Natolia*, at the mouth of the Xānthus, where Apōllo resided, and gave his oracles, six months every year. It was founded, according to Străbo, by Pătărus, from whom the name is derived, and appears from him to have been the capital of the country. Pom. Mela says the temple of Apōllo resembled that of Dēlphi, *Castri, v. Kastri*, in riches and oracular celebrity. From this city he is called *Pătăræus Apōllo*. Pătărēis, ĭdis, of Pătăra, with relation to a female, or to a noun feminine. *Inh.* Pătărēnses, ium, *v.* Pătărāni, orum. *Adj.* Pătăræus, a, um.

Pēgăsus, i, *m.* a winged horse which, like his brother Chrўsāor, sprang from the blood of the Gorgon Mĕdūsa, at the time Pērseus (2 syl.) severed her head from her body when asleep; hence he is called *Medusæus, v. Gōrgŏnĕus*. On seeing the light, he immediately flew to mount Hĕlĭcon, *Zagara*, on which, by a stroke of his foot, he produced the fountain Hīppŏcrēnē, which was sacred to the Muses. On this mountain Pēgăsus continued to live, until he was given by Mĭnērva to Bēllĕrŏphon who mounted him, attacked, and conquered the

Chĭmæra. This remarkable horse afterwards threw his rider either on account of his being only a mortal, or in consequence of having been stung by an insect sent by Jūpĭter, because he attempted to rise to heaven. But Pēgăsus continued his flight till he reached the stars, where he was changed into a constellation, but retained his name. During his residence on Hĕlĭcon, *Zagara*, he was a favourite of the Muses; hence Pēgăsis, ĭdos, *f.* a muse. *Adj.* Pēgăsēus, *v.* Pēgăsēĭus, a, um.

Pĕlāsgus, *et*, Pĕlāsgĭcus, a, um, Grecian, Pelasgian, of the Pĕlāsgi, orum, an ancient people of Argŏlis in Pĕlŏpŏnnēsus, the *Morea*, between Sĭnus Sărōnĭcus, the *Gulf of Egīna*, and Sĭnus Argŏlĭcus, the *Gulf of Napoli*, who seem afterwards to have settled in other parts not only of *Greece*, but also in several of the Grecian islands. In *Italy* they lived first with the Aborigines. They had migrated from Hæmŏnĭa according to Dionysius of Halicarnassus. Their country was called Pĕlāsgĭa, æ, *f.* a name frequently given to *Greece* in general; as Pĕlāsgi, orum, is a common appellation of the Greeks. Pĕlāsgĭas, ĭădis, a Grecian woman, applied also to a noun feminine.

Pĕlătes, is, *m.* a Libyan whose right hand Cŏrўthus, at the nuptial feast of Pĕrseus (2 syl.), fixed to the door-post, whilst he attempted to tear part of it away, and in that position was killed by Abas.

Pēleus (2 syl.), ĕos, *v.* ei, a king of *Thessaly*, son of Æăcus and Endēis. Being privy to the murder of his brother Phōcus, to which Ulўsses alludes (XIII. 149), he was under the necessity of leaving his country to preserve his life. Ovid says he went to the court of Cēўx, king of Trāchin, *v.* Trāchis; but the more generally received opinion is, that he fled to Eurўtus, king of Phthia, by whom he was purified of the murder, according to ancient usage. After a variety of adventures, he married Thĕtis, the goddess of the sea, by whom he had Achīlles. At the celebration of his nuptials, all the gods and goddesses were present, except the goddess of discord, who, exasperated at not being invited, threw into the assembly a golden apple with this inscription, *detur pulchriōri.* At first, all the female deities asserted their right to the apple; but afterwards it was only claimed by Jūno, Mĭnĕrva, and Vĕnus. These three agreed to refer the matter to Jūpĭter, and promised to abide by his judgment. But the sovereign of Olўmpus, conscious that it could not justly

be given to Jūno, and dreading the effects of her anger, if mortified by the preference of either of the other two, advised them to plead their cause before Păris, a son of Prĭămus, king of Troy, who was then a shepherd on mount Ida. The decision of Păris in favour of Vĕnus provoked the hatred of the other two, both against him and the Trojan nation. The consequence of their enmity was the memorable war of Troy, which terminated in the destruction of that city, and produced effects fatal to many of the Grecian states. Of the bravery and martial glory of Achīlles, Pēleus (2 syl.) used frequently to boast; but he was rendered so miserable by the premature death of the hero, that Thĕtis, to alleviate his poignant grief, conferred immortality on her husband, and ordered him to retire to the island of Leucē, where he would have the pleasure of conversing with the manes of his son. Pēlīdes, æ, Achīlles, the son of Pēleus (2 syl.). Pēlĭas, ĭădis, of Achīlles, relating to a female, or to a noun feminine. *Adj.* Pēlēĭus, a, um.

Pēlĭon, *v.* Pēlĭon, i, *et,* Pelĭos, i, *m. Plesnid,* or *St George,* a mountain of *Thessaly,* the higher regions of which are covered with pine forests of great extent. The hollows or ravines, and the lower tracts produce oaks, chesnuts, beeches, &c. some of which are of uncommon size. It is adorned with twenty four large and wealthy villages, of which *Bolo, Portaria, Makrinitza* and *Agios Giorgios* ought rather to be called cities. It unites with Ossa which terminates at the vale of Tempē. Pēlĭon, Ossa, and Olȳmpus form the eastern boundary of the valley of Tēmpē, *Lycostŏmos,* and are only different eminences of the same range. The giants, in the war which was carried on against the gods, placed Ossa on the top of Pēlĭon, that they might scale the heavens. But Jūpĭter darted his thunderbolts against Ossa, which removed it to its former place. Hērŏdotus (IV. 179) informs us, that Iāson built the ship Argo at the foot of this mountain with wood which had grown on it. Hence *Pelĭa Arbor,* the Argo. It cannot be doubted, that he meant Păgăsæ, the port of Phĕræ, of which no ruins remain, in modern times, to ascertain its exact position. Pelĭas, ădis, of Pelĭon, with relation to a female, or to a noun feminine. *Pēlĭas hasta,* the spear of Achīlles, from the shaft having grown on mount Pelion. *Adj.* Pēlĭus, *et,* Pēlĭăcus, a, um.

Pēlla, æ, *v.* Pēllē, es, *f. Palatisa,* called by the inhabitants of *Salonica, Araclese,* the capital of Măcĕdŏnĭa, which stood near Axĭus, the *Vardari,* about 12 miles from the place where it

falls into Sĭnus Thērmăĭcus, the *Gulf of Salonica*. It is situated on a marshy district. According to Străbo and Pom. Mela, Philip and his son Alexander the Great were natives of this city. From the time in which the former assumed the reins of government, Pēlla became the royal residence, and surpassed in greatness and splendour all the other cities of Măcĕdŏnia. Its situation and local advantages Livy has shortly stated (XLIV. 46), in consequence of Paulus Æmĭlĭus, the consul, having added that country to the Roman empire. The Ptolemies of *Egypt* were supposed to have been originally from Măcĕdŏnĭa, on which account the adjective is frequently applied to them, as well as to Philip and Alexander. *Adj.* Pēllæus, a, um, Macedonian; also of Egypt, Egyptian.

Pĕlŏpēĭas, ĭădis, Peloponnesian, of Pĕlops, applied to a female, or to a noun feminine. Pĕlops was the son of Tāntălus, king of Phrȳgĭa, and Euryanassa, *v.* Euprytonē, *v.* Eurystemista, or of Dĭōnē. On being expelled by Tros, king of Troy, he went over to *Greece*, and settled in Pĕlŏpōnnēsus, the *Morea*. When a boy, he was killed by his father, and served up to the gods, on purpose to try their divinity. Shocked at his cruelty, none of them would taste that dish, except Cĕres, whom grief, for the loss of her daughter, rendered inattentive. Jūpĭter restored Pĕlops to life, and put ivory in place of the shoulder eaten by Cĕres (hence Ovid has *Ebūrnus Tāntălĭdes*), which is said to have cured all kinds of diseases by a touch. On coming to Pīsa, he entered the lists with Œnŏmăus for his daughter Hīppŏdămīa, and by bribing his charioteer, easily obtained the victory. He gradually extended his conquests over the neighbouring districts. From him the whole of *Greece* to the S. of the *Isthmus of Corinth*, received the name of Pĕlŏpōnnēsus. That country is now called the *Morea*, from its supposed resemblance to the leaf of the mulberry tree, in Greek, *Mŏrĕa*. He was one of the most eminent of the Grecian heroes, and after death was worshipped with divine honours. Pĕlŏpĭdæ, arum, descendants of Pĕlops. *Adj.* Pĕlŏpēĭus, *et*, Pĕlŏpēus, a, um.

Pĕlōrus, *v.* os, i, *m.* Pĕlōrum, i, *n. et*, Pĕlōris, ĭdis, *v*, Pĕlōrĭas, ădis, *f. Cape Faro*, a promontory on the north-east of the island of *Sicily*, under which, according to Ovid, the right hand of the giant Tȳphōeus (3 syl.) was buried. It is separated from Itălĭa, *Italy*, by Frĕtum Sicŭlum, the *Strait of Messina*; hence *Ausonio Pelōro* (V. 350), Ausonian, Italian, Pĕlōrus.

Pĕnātes, ium, *m.* household gods, which were kept and worshipped in the inmost part of the house, called from them Pĕnĕtrālĭa, um, *n.* Except the Pĕnātes Pūblĭci, brought by Æneās from Troy, to which divine honours were performed in the Capitol, the worship of this class of gods was confined to the most secret part of the house, a restriction to which the adoration of the *Lăres*, with whom they are often confounded, was not subject. The religious rites of the latter might be celebrated in the house, in the street, in the fields, in the camp, or at sea.

Pēnēus, *v.* os, i, *m.* the *Salampria*, a river of *Thessaly*, which has its source in mount Pīndus, *Metzovo*, waters the beautiful vale of Tēmpē, *Lycostŏmos*, runs in a deep and narrow ravine between Olȳmpus and Ossa for nearly five miles, and, afterwards, pours its waters into Sĭnus Thērmăĭcus, the *Gulf of Salonica.* In its course through the plain of Tēmpē, the *Salampria*, receives five streams, some of which are considerable. The channel of this river, whilst it traverses the plain, is, in some places, nearly a quarter of a mile wide; but it is only in winter, that its waters are of that breadth. Here and there it forms a few small islands which, like its banks, are covered with wood, chiefly pines. The Greek, and particularly the Latin poets, sang the laurels which shaded this beautiful stream. The Latins knew little of the geography of *Greece*, and the laurel is more a favourite with the Poets than the pine, which may perhaps account for the mistake. On leaving the vale, the *Salampria* covers its whole channel in its passage through the gulf between Olȳmpus and Ossa, while rocks, almost perpendicular, confine it to a space, in some places not exceeding two hundred feet. Along this deep and narrow out-let, which does not materially differ from a straight line, Pēnēus, the *Salampria*, rolls its smooth and tranquil stream. Ovid's description of this river gives another proof of the ignorance of the Latin Poets, with respect to the geography of *Greece*. He represents it as flowing with great rapidity, dashing from rock to rock, covering the trees on its banks with spray, and stunning the neighbourhood with its sound (I. 569 *et seq.*).

So large a river as the *Salampria* having forced a passage for itself between two mountains of so great height as Olȳmpus, *Elimbos*, and Ossa, *Kissavo*, is a phænomenon, perhaps, without a parallel. But some idea of its approach to these mountains, and entering the deep ravine through which it flows into the sea, may be formed by those who have attentively surveyed

the striking and remarkable scenery of *Cartland Crags*, pronounced by the peasantry of the neighbourhood *Cartlane Craigs*, in the immediate vicinity of the Royal Borough of *Lanark*. The *Mouss*, a considerable stream, which has its source near the boundary between the counties of *West Lothian* and *Lanark*, after a westerly course of about 15 miles, through a pastoral, rather than a well cultivated or fertile district, begins to have sloping banks of uncommon height, beautifully covered with coppice wood. After winding its course over a rocky bed for three miles, shaded by native woods, it runs against an eminence, in height nearly level with the top of its banks, which nature seems to have opposed as a barrier to its farther progress. Here the *Mouss* deviates, for three or four hundred yards, from a S. W. to a N. W. direction, finds an opening through the rugged, and, in some places, almost perpendicular, rocks above mentioned, at the bottom of which it rolls its agitated and tortuous current to the *Clyde*. The height of *Cartlane Craigs* on the N. side is not much less than 400 feet, and their hollows and less precipitous steeps are adorned with oaks, mountain and common ashes, the wild apple tree, and most of the other trees indigenous in Scotland. These *Craigs* extend to nearly a mile in length, and present the appearance of having been once united; for, wherever there is a projection on the one side, there is somewhat of a corresponding recess on the other. Amidst these clefts, the celebrated Dr. Lightfoot discovered several uncommon plants. The Falls of the *Clyde* have long attracted the notice of travellers from all parts of the island, while the singularity and grandeur of *Cartlane Craigs*, although in their neighbourhood, have been almost wholly overlooked.

Pēnēis, ĕĭdos, Dāphnē, the daughter of Pēnēus, who was changed into a laurel, a fiction most probably originating in the number of laurels with which the banks of this river were supposed to be adorned. Pēnēis, ĭdos, *f.* of Pēnēus, with relation to a female, or to a noun feminine. *Pēnēĭdas undas* (I. 544), the water of Pēnēus. *Pēnēĭa Nympha*, Dāphnē. *Adj.* Pēnēĭus, a, um.

Pēntheus (2 syl.), ĕos, *v.* ei, the son of Echīon and Agāvē, was king of Bœōtĭa. He despised the prediction of Tīrĕsĭas, derided the orgies, and refused to acknowledge the divinity, of Bācchus. To complete his impiety, the Theban king sent his servants to bring the god in chains before him. Assuming the appearance of one of his attendants, Bācchus allowed himself

to be taken prisoner, and carried into the presence of the king, to whom, under the character of Acœtes, he related the transformation of the Tuscan sailors. Despising the fictitious narrative, Pēntheus (2 syl.) ordered him to be put to death by torture. Loaded with chains, the attendants of that prince shut him up in prison, from which he miraculously escaped. Pēntheus (2 syl.) then went out to see the Bacchanals, and to learn their mysteries; but, approaching too near, was torn in pieces by his mother and her sisters. Others say, that he wished to appease the frenzy and check the licentiousness introduced by the worship of that deity; but perished in the attempt.

Pērgăma, orum, *n.* the citadel of Troy, often put for the city. Hence the Adjective Pērgămĕus, a, um, signifies Trojan, relating to Troy.

Pērgus, i, *m.* the *Lake of Goridan*, in *Sicily*, from the vicinity of which Proserpĭna was carried off by Plūto. It appears to have been near Enna, *v.* Henna.

Pērsēis, ĭdis, a patronymic of Hĕcăte (*q. v.*), from her father Pērses, king of Taurĭca, the brother of Æētes, king of Cōlchis, to whom, according to Dĭŏdōrus, she was married, and whom she put to death by poison.

Pērsĕphŏnē, es, a name of Prŏsērpĭna, *q. v.*

Pērseus (2 syl.), ĕos, *v.* ei, the son of Jūpĭter by Dănăē, the daughter of Ăcrĭsĭus. Jūpĭter is said to have entered the chamber of Dănăē in a shower of gold. Hence Pērseus (2 syl.) is called *Aurĭgĕnæ* (V. 250). Immediately after his birth, he and his mother were, by order of her father, exposed to the sea in a slender bark, to prevent the fulfilment of a prediction, which foretold he would be killed by his grandson. The boat was driven by the winds to Sĕrĭphus, *Serpho*, where fishermen found them, and carried them to Pŏlўdēctes, king of that island, who gave a kind reception to Dănăē, and paid particular attention to her child. Both were committed to the care of his brother Dīctys, who discharged the duties of his trust with the utmost fidelity. As Pērseus (2 syl.) grew up to manhood he discovered uncommon abilities, and astonishing fortitude, which alarmed that monarch, who, having conceived a violent passion for Dănăē, and not intending to marry her, devised a stratagem to crush a most affectionate son, of whose resentment, if he should offer injury to his mother, he entertained great apprehensions. The king invited to a most magnificent feast, all the princes of his realm, among whom Pērseus (2 syl.) was included, on this condition, that each of

the guests should, at the festival, present him with a beautiful horse. The poverty of Pērseus (2 syl.), he knew, would prevent him from complying with the terms, and his proud spirit would not bear the affront of being absent. In this situation, Pŏlȳdēctes expected that he would either sink in despair, or attempt some daring enterprise, in which he would lose his life. The princes gave each his present, agreeably to the requisition. Pērseus (2 syl.) readily acknowledged that he could not give a horse, but, in place of one, promised the head of Mĕdūsa, the only one of the Gorgons who was not immortal. Pŏlȳdēctes gladly accepted that offer, believing it beyond his power to fulfil his promise, and that he would be thus for ever banished from Serīphus. But Pērseus (2 syl.), by the aid of Pluto's invisible helmet, Mĭnĕrva's buckler, and Mercury's wings and Tālārĭa (hence *pēnnĭpes*, Catullus), and a short dagger made of diamonds, called Harpe, deprived Mĕdūsa of life, and carried off her head in triumph. On his return, he killed the sea monster to which Āndrŏmĕda, daughter of Cēpheus (2 syl.), king of Æthĭōpĭa, was exposed, and then married her. The inhabitants of Jōppa, *Jaffa*, pretended, in the first century of the Christian era, to shew the marks of her chain on Parĭa, a rock in the sea within a few yards of the shore near that town. A memorable battle ensued at their nuptials. Phīneus (2 syl.), the uncle of Āndrŏmĕda, who passionately loved her, entered with a body of armed men, and attempted to carry her off by violence. But Pērseus (2 syl.) made a brave resistance, and, at last, finding himself on the point of being overpowered, he presented the Gorgon's head, which instantly turned all his enemies, amounting to two hundred, to stone in the posture in which they were then standing. Immediately after this, he returned to Sĕrīphus, *Serpho*, in time to protect his mother from the insult of Pŏlȳdēctes, to whom Pērseus (2 syl.) showed the Gorgon's head, which converted him to stone. He then visited Pĕlŏpōnnēsus, the *Morea*, went to Lārīssa, *Larissa*, or *Yeniseri*, engaged in the games which Teutămĭas was then celebrating in honour of his father, and unknowingly killed his grandfather with a coit. He founded a city to which he gave the name of Mȳcēnæ, from having dropt in that place the pommel (*myces*) of his sword. After his death, the time and manner of which are unknown, he received divine honours. Pērsēis, ĭdos, *f.* Pērsēa, *v.* Pērsēĭa, æ, *f.* of Pērseus (2 syl.) with relation to a female, or to a noun feminine. *Adj.* Pērsēĭus, *v.* Pērsēus, a, um.

Pērsĭa, æ, *v.* Pērsis, ĭdos, *f.* *Persia*, a small country of *Asia*,

which, at first, had on the S. Sĭnus Pērsĭcus, the *Persian Gulf*, on the W. Sūsĭāna, on the N. Mēdĭa, and on the E. Cārmānĭa. These narrow territories were gradually enlarged until they included all *Asia* to the W. of the river *Indus*. The name is thought to be derived from Pērses, the son of Pērseus (2 syl.) and Āndrŏmĕda, who settled there, and built the capital of the kingdom, which, in honour of its founder, was called Pērsĕpŏlis, *Estakar*, or rather, *Tchel-minar*, on a most beautiful plain to the E. of Arāxes, the *Bend-emir*. *Inh.* Pērsæ, ārum. Sēmĭpērsa, half Persian. *Adj.* Pērsĭcus, a, um. *Adv.* Pērsĭcē, after the manner of the Persians.

Pēttălus, i, a friend of Phīneus (2 syl.) who, at the nuptials of Pērseus (2 syl.), killed Jāpĕtĭdes, and was himself put to death by Lȳcōrmas.

Phăĕthon, ōntis, an Ethiopian, the son of Apōllo by Clȳmĕnē. After he was grown up, a quarrel ensued between him and Epăphus, the son of Io, who, in contempt, asserted that Mĕrops, the husband of Clȳmĕnē, and not Apōllo, was his father. Proud of his celestial origin, and disdaining to submit to this insult, Phăĕthon, at the suggestion of his mother, went to the palace of the sun to ascertain the truth respecting his birth. Apōllo not only acknowledged him his son, but swore by the river Styx, that he would, in proof of it, grant him whatever he should ask. Phăĕthon incautiously requested to drive the chariot of the sun for a day, which his father, in consequence of his oath, could not refuse. After pointing out the danger and impropriety of his demand, and finding him fixed in his resolution, Apōllo gave the necessary directions, and reluctantly put the reins into his hands. But his strength being unequal to the management of the horses of the sun, they left their usual tract, and set the world on fire. Jūpĭter, to prevent the destruction of the universe, darted at the presumptuous youth a thunderbolt, on which he tumbled lifeless into Erĭdānus, *v.* Pădus, the *Po*. Phăĕthōntĭas, ĭădos, *v.* Phăĕthōntis, ĭdos, a sister of Phăĕthon. In consequence of their excessive grief on account of his premature fate, all the sisters of Phăĕthon were fabled to be transformed into poplar trees, and their tears into amber (*Electrum*). No satisfactory theory has yet been published of the origin or formation of this beautiful bituminous substance. *Adj.* Phăĕthōntēus, *v.* Phăĕthōntĭus, a, um.

Phăĕthūsa, æ, the eldest sister of Phăĕthon, who was changed into a poplar tree.

Phărsālos, *v.* us, i, *f.* called *Phersala* by the Greeks, and *Tzatalze* by the Turks, a town of Phthĭōtis, a district of Thĕssălĭa, *Thessaly*, on the east bank of the river Enīpeus (3 syl.), not far from its junction with Apĭdănus, the *Epideno*, a southern branch of Pēnēus, the *Salampria*. Phărsālĭa, æ, *f.* a large plain in the vicinity of Phărsālus, noted for the victory which Jūlĭus Cæsar obtained there (12th May, 48 B. C.) over Cneus Pompey, and the forces of the republic. Phărsālĭa, æ, *f.* an epic poem written by Lucan, on the civil war between these two Romans. *Adj.* Phărsālĭus, *et*, Phărsālĭcus, a, um.

Phāntăsos, i, a son of Sōmnus, who, in dreams, assumed the appearance of inanimate objects. Mōrpheus, Phŏbētor, and Phāntăsos, were sent only to kings.

Phāsis, is, *v.* ĭdos, *f* the *Faoz*, a river of Cōlchis, which rises in Armĕnĭa, and falls into Pōntus Euxīnus, the *Black Sea*. Near the mouth of this river were a town and grove of the same name. The latter is distinguished by the story of the golden fleece. Phāsĭas, ĭădos, *f.* of Phāsis, applied to a female, or, to a noun feminine. *Adj.* Phāsĭăcus, *et*, Phāsĭānus, a, um, of Phāsis, or Cōlchis, Colchian. *Phāsĭāna avis*, a pheasant, first brought to *Greece* by the Argonauts from Phāsis, whence the name is derived.

Phĭălē, es, one of Diāna's nymphs.

Phĭlōctētes, *et*, Phĭlōctēta, æ, the son of Pœan and Dēmŏnāssa, a native of Mĕlĭbœa, a city of *Thessaly*, was the particular friend of Hērcŭles, and his armour-bearer in the Argonautic expedition. He set fire to the funeral pile which that hero had erected on Œta, *Banina*, and on which he had voluntarily stretched himself, to be delivered from the excessive torment produced by the poisoned robe which his wife Dēĭănīra had given him in a fit of jealousy. From Hērcŭles, after a solemn promise to conceal the spot where his ashes were deposited, he received the arrows which had been dipt in the blood of Hȳdra, as a reward for that last service. In consequence of a very unpleasant smell from a wound in his foot, occasioned either by a bite of a serpent which Jūno sent to torment him, because he was the companion of that hero, or by one of the poisoned arrows falling on it, as a punishment for having discovered by stamping on the ground, not to violate his oath, the spot where he had buried the ashes of his friend, he was landed by the Greeks, when they went against Troy, on the island Lēmnos, *Lemno*, or *Stalimen*, where he continued till the last year of the war. As that city

could not be taken without the arrows of Hĕrcŭles, he was solicited, after his wound had been cured by Æscŭlāpĭus, to join the confederate army. On account of the ill usage he had received from his countrymen, he at first obstinately resisted their entreaties. Hence *Dure Phĭlŏctētē* (XIII. 329). The artful address and specious eloquence of Ulȳsses at last prevailed. He did not return to *Greece* after the war was ended, on account of an insurrection in Mĕlĭbœa; but went to *Italy*, and built the city Pĕtīlĭa, *Strongoli*, in latter times the capital of the Brŭttĭi, about five miles from the shore of Sĭnus Tărēntīnus, the *Gulf of Taranto*. It stood on a hill of difficult ascent, and its natural advantages were greatly improved by art. In the second Punic war, the inhabitants (Pĕtīlīni, orum,) made a long and brave resistance against the Carthaginian troops, after almost the whole of Magna Græcĭa had submitted to Hānnĭbal. Compelled at last by famine more than force of arms, they opened their gates to Himīlco, a præfect of that general. Pœāntĭădes, æ, a patronymic of Phĭlŏctētes, who, from his father Pœan, is also called *Pœantĭa proles* (XIII. 45), and, from being one of the Grecian commanders, *una pars ducum* (XIII. 51), *i. e. Unus ducum*. *Adj.* Phĭlŏctētæus, *v.* Phĭlŏctētēus, a, um.

Phĭlīppi, orum, *m.* a town on the frontiers of Măcĕdŏnĭa, *Macedonia*, and Thrācĭa, *Romania*. When first mentioned in history it is called Dătos, afterwards Phĭlīppi, from being enlarged and fortified by Phĭlīppus, the father of Alexander the Great. The vicinity of this town is noted for being the spot on which the last effort was made for the recovery of Roman liberty. The Republican forces were under the command of Brūtus and Cāssĭus, and at the head of the other army were Augūstus and Antōnĭus. Brūtus defeated Augūstus, and took his camp; but the troops of Cāssĭus were routed, and his camp carried by Antōnĭus. Being prevented by the dust from seeing the success of his colleague, Cāssĭus concluded all was lost, and in despair killed himself. The command of the whole army then devolved on Brūtus, who, from circumstances, was reluctantly compelled to risk a general engagement, in which he was completely routed, and, like Cāssĭus, fell by his own hands. Stātĭus has conveyed a striking idea of the carnage at Phĭlīppi in a single line, *Albos ossibus Itălis Phĭlīppos* (Syl. 2, 7, 65). The battle of Phārsālĭa weakened, but that of Phĭlīppi crushed, the spirit of Roman independence. From that period no regular plan was formed,

no united effort made, to regain their usurped rights. The descendants of a brave and free people continued to live in subjection to the will of successive tyrants, until the northern barbarians obtained possession of Itălĭa, *Italy*.

There was another Phĭlīppi in *Thessaly*, near Phārsālos, *Phersala*, or *Tzatalze*. Of this town the original name was Thēbæ, and to distinguish it from Thēbæ in Bœōtĭa, *Thēssălĭcæ*, or *Phthīcæ, v. Phthīōtĭcæ* was annexed. But on falling under the power of Philip, it was, in honour of the conqueror, called Phĭlīppŏpŏlis (*i. e.* the city of Philip) which the inhabitants, from convenience of pronunciation, contracted to Phĭlīppi. No vestige of it now remains. *Adj.* Phĭlīppēus, a, um, *et*, Phĭlīppēnsis, is, e.

Phīneus (2 syl.), ĕos, the brother of Cēpheus (2 syl), king of Æthĭŏpĭa, who was betrothed to Andrŏmĕda his niece, previously to her being exposed to a sea-monster, in order to appease the wrath of Nēptūnus. During the celebration of her nuptials with Pērseus (2 syl.), to whom she owed her deliverance, Phīneus (2 syl.), unable to bear the disappointment, entered the assembly with armed companions, and endeavoured to carry her off by force. Pērseus (2 syl.) made a brave resistance, and by his own hand and the aid of his friends, put to death a number of the assailants, and the remainder, 200, among whom was Phineus (2 syl.) himself, were turned to stone, by his presenting to them Mĕdūsa's head (V. 1,—235). *Adj.* Phīnēus, a, um.

Phīneus (2 syl.), ĕos, a son of Agēnor, king of Phœnĭcĭa, who went to Græcĭa, *Greece*, and afterwards obtained the kingdom of Thrācĭa, *Romania*, was distinguished for his skill in augury. He married Clĕŏbūla, or Clĕŏpātra, a daughter of Bŏrĕas and Ōrĭthȳīa, by whom he had two sons, Plēxīppus and Pāndīon. He divorced this princess to marry Idæa, daughter of Dārdănus, and credulously believing the false accusations which she preferred against her stepsons, put out both their eyes. The gods revenged this act of cruelty by inflicting the same punishment on himself (VII. 3), and sent the Harpies to torment him, which devoured his food, and polluted every thing with their touch. The Argonauts consulted him about their voyage, and he agreed to communicate the necessary information, provided they delivered him from these ravenous and pestilential birds. Călăis and Zēthes were appointed to this service, which they quickly performed, and Phīneus (2 syl.) fulfilled his promise,

by giving directions, which enabled these celebrated sailors to accomplish the most memorable naval expedition recorded by antiquity. It is probable the Thracian king sent with them skilful pilots, who were acquainted with the Straits, the rocks Cȳănĕæ, and the navigation of Pōntus Euxīnus, the *Black Sea.* Their practical skill would be of more advantage to Iāson and his companions, than any knowledge which Phīneus (2 syl.) could obtain from the flight of birds, or the entrails of beasts. *Adj.* Phīnēĭus, *et,* Phīnēus, a, um.

Phlĕgĕthon, ōntis, *m.* one of the rivers of the Infernal Regions. Phlĕgĕthōntis, ĭdos, of Phlĕgĕthon, with relation to a female, or to a noun feminine. *Adj.* Phlĕgĕthōntēus, a, um.

Phlĕgon, ōntis, *m.* one of the horses of the sun.

Phlĕgȳæ, arum, a people of *Thessaly,* some say of Bœōtĭa, described by Homer (Iliad, 13. 302) as brave soldiers; but they were said to be exceedingly insolent and rapacious. Headed by Phōrbas, they plundered the temple of Apōllo at Dēlphi, *Castri.* In consequence of this sacrilegious crime, they all, says Pausanias, were destroyed by lightning, earthquakes, and famine.

Phlĕgȳas, æ, a man killed by Pērseus (2 syl.) (V. 88).

Phŏbētor, ŏris (*fear*), one of the sons of the god Sōmnus, who assumed the form of wild beasts, serpents, and birds. By the gods he was called Icĕlos, *q. v.*

Phōcæa, *v.* Phōcēa, æ, *f.* a town of Īōnĭa, at the mouth of Hērmus, the *Sarabat.* A colony from this place settled at *Marseilles*, hence the poets use the nouns and adjectives derived from Phōcæa as applicable to that town and its inhabitants. *Inh.* Phōcæ, arum, *et,* Phōcæēnses, ium. Phōcăis, ĭdos, of Phōcæa, with relation to a female, or to a noun feminine. *Adj.* Phōcăĭcus, a, um.

Phōcis, ĭdos, *f.* a country of *Greece,* bounded on the S. by Sĭnus Cŏrīnthĭăcus, the *Gulf of Lepanto,* on the E. by Bœōtĭa, and on the N. by *Thessaly.* The summit of Pārnāsus, *Liakūra,* may be considered its western boundary. The capital of the district was Dēlphi, orum, *Castri,* and Daulis was a city of this part of *Greece:* hence Ovid, when he says *Daulĭa Phōcēăque rura,* simply means the country of Phōcis. The same poet states (I. 313), that Phōcis separates the Aonĭi, *i. e.* Bœōtĭi, from the district of Attĭca. Now since Aonĭa or Bœōtĭa lay between Phōcis and Attĭca, either the text is corrupted, or Ovid paid little attention to geographical precision. *Inh.* Phōcēnses, ium. *Adj.* Phōcæus, a, um.

Phœbē, es, a name given to Diāna, or the moon, expressive of her brightness.

Phœbus, i, a name of Apŏllo, or the sun, importing splendour or lustre. Phœbas, ădos, a priestess of Apŏllo. Phœbĭgĕna, æ, Æscŭlāpĭus (*q. v.*), the son of Apŏllo. *Adj.* Phœbēus, *et*, Phœbēĭus, a, um. *Phœbēĭus ales*, the crow. *Phœbēĭus juvenis*, Æscŭlāpĭus; who is also called by Ovid, *Phœbēĭus anguis*.

Phœnix, īcis, the son of Amȳntor, king of Argos, by Clĕŏbūlē, or Hīppŏdămīa. Having lost the sight of his eyes, either by the vengeance of the gods, or by the hands of his father, whom he had offended, he fled to Pēleus (2 syl.), king of *Thessaly*, by whom he was kindly received, carried to Chīron, who restored his sight, and then made him preceptor to Achīlles, whom he accompanied to the Trojan war. After the destruction of Troy, he returned to *Thessaly*, died in that country, and was buried near Trāchin, where a small river was called by his name.

Phœnīcĭa, æ, *v.* Phœnīcē, es, *f.* a country on the eastern shore of the *Mediterranean* sea, now part of *Asiatic Turkey*. It was a province of *Sȳrĭa*, but what extent of country the ancients included under this name, it is impossible to ascertain. Ptolemy makes *Syria* its boundary on the E. Ægȳptus, *Egypt*, on the S. and the river Ĕleuthĕros on the N. Others seem to consider it as occupying only a small part of that territory. This diversity of opinion most probably arises from its limits being different at different times. The name is said to have been derived from Phœnix, a son of Agēnor, who, like his brothers Cādmus and Cĭlix, was sent to search for Eurōpa, and, being equally unsuccessful, settled there. Some make Agēnor king of that country. The Phœnicians were ingenious, active, and enterprising; but avaricious and deceitful. Letters, navigation, and colonization are generally supposed to have originated among them. *Inh.* Phœnīces, um. *Adj.* Phœnīcĭus, Phœnīcĕus, *et*, Phœnīssus, a, um.

Phōrbas, āntis, the son of Olĕnĭus, who, with the Phlĕgȳæ, plundered the temple of Dēlphi, *Castri*, on which account he is called *Profānus* (XI. 413). He is described as a bloody and merciless robber, who compelled all whom he met to fight with him, and put to death all whom he defeated. Apŏllo, to terminate his cruelty, presented himself to the combat under the form of a wrestler, and killed him.

Phōrbas, āntis, a son of Mēthīon, whom Amphĭmĕdon killed at the nuptials of Pērseus (2 syl.). From being a native

of Sȳēnē, a city of *Egypt*, on the east bank of the *Nile*, he is called *Sȳēnītes* (V. 74).

Phŏrōnis, ĭdos, a name of Io, from Phŏrōneus (3 syl.), ĕos, *v.* ei, who, according to some, was her brother, and, according to others, her grandfather.

Phōrcus, i, *v.* Phōrcys, ȳnis, a son of Pōntus and Tērra, who had by his sister Cēto, to whom he was married, the three Gorgons. By some he is considered a sea deity, and, by others, a king of Afrĭca. Phōrcys, ȳdis, and Phōrcȳnis, ĭdos, Mĕdūsa, a daughter of Phōrcys. See *Gōrgon* and *Mĕdūsa*.

Phrȳxus, i, a son of Athămas, king of Thebes (one syl. Eng.), *Theva*, and Nĕphĕlē, who, with his sister Hēllē, fled from the cruelty of Ino, their stepmother, through the air, on a ram which had a golden fleece (*Phrȳxēa vellĕra*, VII. 7), intending to go to their relation Æētes, king of Cōlchis. Hēllē, in consequence of the rapid motion, at a great distance from the earth, became giddy, and fell into the Strait, called from her Hēllēspōntus, *i. e.* the sea of Hēllē, the Hellespont (Eng.), now the *Dardanelles*, from Dārdănĭa. Phrȳxus continued his flight, and reached Cōlchis, where he sacrificed the ram to Mars, and hung up its fleece in the temple of that god. He married Chālcĭŏpē, a daughter of Æētes who, from a desire to obtain the golden fleece, or, from Phrȳxus aspiring at the crown, afterwards killed him. Tacĭtus says he crossed the sea either on a ram, or in a ship which had the figure of that animal on the prow (Ann. VI. 34). *Adj.* Phrȳxēus, a, um. Phrȳxēus Pōntus, *et*, Phrȳxi Semĭta, the *Dardanelles*. *Phrȳxēa sŏror*, Hēllē.

Phrȳgĭa, æ, *f.* a country in Asĭa Mĭnor, *Natolia*, divided into Mājor and Mĭnor. Some maintain that the name is derived from the Brȳges, a nation of Măcĕdŏnĭa, *Macedonia*, who settled there. The boundaries of Phrȳgĭa are not properly defined by ancient authors. The chief city of Phrȳgĭa Mĭnor, called also Trōas, ădis, *f.* Troad (Eng.), was Troy, renowned for the destructive war which it maintained against the combined forces of *Greece*, for ten years. Phryx, ȳgis, a Phrygian, a Trojan. *Adj.* Phrȳgĭus, *et*, Phrȳgĭcus, a, um, of Phrȳgĭa, or Troy, Phrygian, Trojan. Phrȳgĭo, ōnis, an embroiderer, from the Phrygians being considered the inventors of embroidery. *Adj.* Phrȳgĭōnus, *et*, Phrȳgĭānus, a, um, embroidered, made by an embroiderer. *Phrȳgĭæ undæ*, the *Dardanelles*. (Prop. II. 30. 19.).

Phthĭa, æ, *f.* a city of *Thessaly*, at which Achilles was born, and where his father lived during the Trojan war; hence *Phthĭam Scȳronve ferantur* (arma Achillis), let the *arms of Achilles* be sent to Phthĭa, *i. e.* to his father Pēleus (2 syl.), or to Scȳros, *Skyro*, *i. e.* to his son Pȳrrhus, who was then at the court of his grandfather Lȳcŏmēdes, king of that island, by whom he was brought up. Phthĭas, ădis, a woman of Phthĭa. Phthiōtis, ĭdos, *f.* a district of *Thessaly*, of which Phthĭa was the capital. *Inh.* Phthĭōtæ, arum. *Adj.* Phthĭus, Phthĭōtus, *et*, Phthĭōtĭcus, a, um.

Pĭĕros, i, a Thessalian, who was very rich in land. Pĭĕrĭdes, um, the nine daughters of Pĭĕrus and Euĭppē, who challenged the muses to a contest in singing, and, on being surpassed, were changed into magpies (V. 674).

Pĭĕrus, i, *m.* a mountain of *Macedonia*, from which the district was called Pĭĕrĭa, æ, *f.* Pĭĕrĭdes, um, the Muses, from their residence on Pĭĕrus. *Adj.* Pĭĕrĭus, a, um.

Pĭndus, *Mezzovo*, or, *Metzovo*, a chain of mountains in *Greece*, the greatest height of which is estimated at 7000 feet. It anciently separated Thēssălĭa, *Thessaly*, from Epīrus, *Lower Albania*, and is the most elevated summit in that chain of mountains which take their rise near Attĭca, and extend in a N. W. direction upwards of 200 miles. In this range, the most celebrated heights to the S. of Pīndus, *Metzovo*, are Œta, *Banina*, Pārnāsus, *Liakŭra*, and Hĕlĭcon, *Zagara*. Besides inferior streams, four large rivers have their sources in *Metzovo*,—Pēnēus, the *Salampria*, *q. v.* Aŏus, the *Pollina*, or, the *Viosa*, which falls into the *Gulf of Venice;* Arāchthus, the *Arta*, which runs into Sĭnus Ambrăcĭus, the *Gulf of Arta*, to which it gives name; and Achĕlōus, the *Aspro-potămo*, which flows in a southerly direction, and empties itself into Măre Iŏnĭum, the *Ionian Sea*.

Pīræus, i, *v.* Pīræeus (3 syl.), ĕos, *m.* now called by the Greeks *Draco*, and by the Turks *Porto Lionè*, or, *Porto Leonè*, a celebrated port, five miles from Athēnæ, *Athens*, with which it was connected by walls of great length, and of very considerable height. The stones of these walls are all of uncommon size, and joined together by pieces of iron without any kind of cement. Pīræeus (3 syl.) had, at one time, three harbours or quays; but has now entirely lost that appearance. The one on the right has become a marsh, and that on the left is very shallow. The middle harbour is of greater depth,

although too shallow to admit a British sloop of war. *Adj.* Pīræus, a, um.

Pīrēnis, ĭdos, *f.* of Pīrēnē, es, *f.* a fountain in the cĭtadel of *Corinth*, sacred to the muses; also applied to nouns feminine. Of this name there appears to have been more springs than one, in and near *Corinth.*

Pīsa, æ, *f.* a city of Elis in Pĕlŏpōnnēsus, the *Morea*, near the river Alphēus, the *Roufia*, which is supposed to unite with Arĕthūsa, *q. v.* *Pisææ Arĕthūsæ* (V. 409), Pisæan Arethusa, from Alphēus, the *Roufia*, having its source in Elis, and passing through that city in its course to Ortȳgĭa, where it joined the fountain Arĕthūsa. Olȳmpĭa, at which the famous games were celebrated at the completion of every fourth year, was supposed to have been built on the ruins of Pīsa. From it the district was called Pīsātis, ĭdos, *f.* *Inh.* Pīsæi, orum. *Adj.* Pīsæus, *v.* Pīsānus, a, um, *et*, Pīsātis, *v.* Pīsatĭlis, is, e.

Plēĭas, ĭădos, *Plu.* Plēĭădes, dum, seven of the daughters of Atlas, whose mother Plēĭŏne, from whom this patronymic is derived, was one of the Ocĕănĭdes. They were changed into the constellation commonly called the Seven Stars, in the neck of Taurus, the second sign of the Zodiac. *Lucĭda Plēĭas* (I. 670), Maia (2 syl.), the mother of Mercury.

Pœmĕnis, is, *f.* (*Shepherdess*), one of Actæon's dogs.

Pœāntĭus, a, um, of Pœan, the father of Phĭlŏctētes who, on that account, was called *Pœāntĭa Proles*, and, *Pœāntĭădes, æ* (XIII. 45, *et*, 313).

Pŏlus, i, *m.* a pole, *Plu.* Pŏli, orum, the poles. In geography, the poles are the extremities of the earth's axis, or that imaginary right line, about which it performs its diurnal revolution. There are two poles, the North and the South; the former is in the centre of the northern frozen zone, the latter in that of the southern frozen zone. At the poles, there is only one day and one night in the year. In consequence of refraction, or that power of the atmosphere which exhibits luminous bodies before they could otherwise be in sight, the day is, in length, somewhat more, and the night consequently somewhat less, than six months. In astronomy, the poles are those points in the heavens, round which the whole sphere seems to revolve. The poets often use *Pŏlus*, in the same sense with *Cœlum*, heaven.

Pŏlȳcrātes, is, the king of Sămos, at the time Pȳthăgŏras returned from his travels. He appears, from ancient history,

to have been singularly fortunate, and to have added several of the neighbouring islands and continental cities to his empire. Of his tyranny and despotism, nothing particular occurs in the pages of antiquity, notwithstanding Ovid's insinuation (XV. 61). It is no improbable conjecture, that the disaffection of Pȳthăgŏras to the government of his native island, arose from his love of republicanism, and consequent aversion to absolute monarchy, rather than from abuse of power on the part of the Samian king, since history furnishes no facts which could have justified personal hatred. Pŏlȳcrătes was murdered at Măgnēsĭa by Orōntes, the Persian governor.

Pŏlȳdæmon, ŏnis, an Assyrian prince, descended from the famous queen Sĕmīrămis, whom Pērseus (2 syl.) killed.

Pŏlȳdēctes, *v.* Pŏlȳdēctas, æ, a king of the island Sĕrĭphus, *Serpho,* to which Pērseus (2 syl.) and his mother were drifted in their slender bark. On being carried before him, he appointed his brother Dĭctys to take charge of both. By this prince the utmost attention was paid to the education of the boy, and every mark of respect to his mother. But the conduct of Pŏlȳdēctes with regard to Dănăē, indicated a mind less pure, and passions less under the government of reason. Pērseus (2 syl.), after his return from the conquest of Mĕdūsa, resented the insult which the king meditated against his mother, by shewing him the Gorgon's head, which converted him to stone.

Pōmpeius (3 syl.) Sēxtus, Sexti Pompeii, the younger son of Pompey the Great, survived the battle of Mūnda, *Monda,* and continued for a considerable time in Hīspānĭa, *Spain,* attended only by a few followers. His spirit remaining unbroken by all the calamities of his family, and disdaining to submit to the power of the usurper, he began to collect forces, and to make preparations for a vigorous resistance. On the death of Cæsar, he was recalled by the senate, who conferred on him the same power at sea, which his father had formerly enjoyed in consequence of the Gabinian law. The Second Triumvirate, Augūstus, Antōnĭus, and Lĕpĭdus, set a price on his head as one of the murderers of Cæsar. Being joined by a great number from necessity, whose names were in the list of the proscribed, and by others who were attached to his father, or approved of his own principles and conduct, he took possession of Sicĭlĭa, *Sicily.* This daring Roman then carried on a successful war against the Triumvĭri, and obliged them to grant

him peace on very advantageous terms. At the signing of the treaty, Antōnĭus and Augūstus went on board his ship, and supped with him. One of his captains, Mena, Mesias, or Menadōrus, advised him to put both his guests to death; but, possessing his father's greatness of mind, he spurned at the perfidious proposal. He might often have subdued his enemies, had he improved the advantages which his great military talents put in his power. Augūstus at last completely defeated him in a naval engagement near *Sicily*. He then fled to Antony, endeavoured to raise new forces, but was killed by Titius, one of Antony's generals, at Mīlētus in Cārĭa.

Pōntus, i, *f.* a country of considerable extent in *Natolia*, bounded on the N. by Pōntus Euxīnus, the *Black Sea;* on the E. by Armĕnĭa; on the S. by Căppădŏcĭa: and on the W. by Gălătĭa and Pāphlăgŏnĭa. The kingdom of Pōntus attained its highest celebrity and power under Mĭthrĭdātes *q. v.* Pōntus was the name of several other countries besides the one above described. *Adj.* Pōntĭcus, a, um. Pōntĭcum Măre, the *Black Sea.* But this expression though found in Livy, is not of frequent occurrence; and should not be adopted by the young scholar.

Prĭămus, i, Priam (Eng.), a son of Lāŏmĕdon and Strȳmo, the last of the Trojan kings. His original name was Pŏdārces; but, in consequence of his being *ransomed* from Hērcŭles, according to some, by his sister Hēsĭŏnē, he was called Prĭămus. He first married Arīsba whom he divorced, and afterwards Hĕcŭba, according to some, the daughter of Cīsseus (2 syl.), king of Thrācĭa, *Romania;* but, according to Homer and Ovid, of Dȳmas, a Phrygian prince. The former poet states, that, by Hĕcŭba, Prĭămus had nineteen children, and Cicĕro makes the number only two less; but Apollodōrus reduces it to fourteen. By his other wives, this author narrates that Prĭămus had forty children, which, added to the fourteen born by Hĕcŭba, raises the number to fifty four; and he has recorded the whole of their names. After the greater part of his sons had fallen in defence of their native city, he himself was impiously murdered by Pȳrrhus, the son of Achīlles, at the altar of Jupiter, during the night in which Troy was taken by the Greeks. Prīămĭdes, æ, a son of Priam. Prĭămēis, ēĭdos, *f.* a daughter of Priam. *Adj.* Prĭămēĭus, a, um.

Prœtus, i, a son of Abas, king of Argos, and Ocălēa (Homer), Ocălēa (Apōllŏdōrus), and twin brother of Ācrĭsĭus, with whom he is said to have quarrelled before their birth. After

long contention for the sovereignty, Prœtus obtained Tĭrȳnthus, a city of Argŏlis, with a small extent of the circumjacent country. He married Sthĕnŏbœa, *v.* Sthĕnĕbœa, by some called Antæa, or, Antĭŏpē, daughter of Iŏbătes king of Lȳcĭa. According to Ovid (V. 239), Prœtus expelled his brother Acrĭsĭus by force of arms from Argos, and took possession of his kingdom. Pērseus (2 syl.) his nephew, after the conquest of the Gorgon, returned to his native city, and revenged the injustice which Prœtus had done his grandfather by shewing him the head of Mĕdūsa, which turned him into stone. Prœtĭdes, um, the daughters of Prœtus, Lysīpē, Īphĭnŏē, and Īphĭănāssa (others say their number exceeded three), who having preferred their beauty to that of Jūno, were, by the enraged goddess, struck with madness, and imagined that they were cows. To this Virgil alludes, Ecl. VI. 48. Mĕlāmpus cured their insanity (XV. 326), chiefly by means of hellebore, of which the *black* kind was from him called Mĕlāmpŏdĭon (Plin. XXV. 21). On Hȳmēttus, *Trelo-vouni*, Cĭthæron, *Elatias*, Hĕlĭcon, *Zagara*, and perhaps over all that range of mountains, hellebore continues to grow.

Prōcris, is, *acc.* im. *v.* in, *voc.* i, a daughter of Erēchtheus (3 syl.) king of *Athens*, who married Cĕphălus, king of *Thessaly*.

Prŏmēthīdes, æ, a patronymic of Deucălĭon, a son of Prŏmētheus (3 syl), ĕos.

Prōsērpĭna, *v.* Prŏsērpĭna, æ, Proserpine (3 syl. Eng.), a daughter of Cēres, the goddess of grain, and Jūpĭter, whom Plūto carried away, whilst gathering flowers in the plains of Enna, *Castro Giovanni*, in Sĭcĭlĭa, *Sicily*. Ovid, in the fourth book of the *Fasti*, says that the Sun informed Cēres, that her daughter was married to Pluto, and that Jupĭter sent down Mercury to the Infernal Regions to learn if she had eaten any thing there, and that he reported she had eaten three pomegranates. But in the fifth book of the Metamorphoses, the same Poet states, that the Grecian river Alphēus, the *Roufia*, when gliding under ground below the sea from Pĕlŏpŏnnēsus, the *Morea*, to Ortȳgĭa, (an island on the E. coast of *Sicily*, which at one period formed a principal part or division of Sȳrăcūsæ), where it reappears in the fountain Arĕthūsa, had observed Proserpine in the Infernal Regions, and communicated the circumstance to her disconsolate mother. She instantly ascended to the throne of Jūpĭter, and begged that Plūto should be compelled to restore her daughter. With this entreaty the sovereign of the gods complied, on condition

that she had not tasted any fruit during the time which she had been in the realms of the infernal king. But Ascălăphus informed Plūto, that he saw her eat some pomegranates, so that the request of Cĕres could not be fully granted; because the laws of the Infernal Regions did not allow one to return to dwell on earth, who had eaten any thing there. Jūpĭter, however, in pity to her grief, ordered Proserpine to spend with her mother one half of the year, and the other with her husband. As queen of the Infernal Regions, Proserpine presided over the dead, and the ancients believed, that no person could die, until she cut out a lock of hair from his head. She is said to have been first called Pērsĕphŏnē, and afterwards Prosērpĭna; perhaps from the former being the Greek, and the latter the Roman, name of this goddess. Prosērpĭna has been derived *a proserpendo*, because grain seems to *creep* out of the earth; and it has been conjectured, that the Greeks called her Hĕcătē from ἑκατον, a hundred, because they expected good land to return a hundred fold, which appears to have been sometimes produced in Canaan (Luke VIII. 8). Claudian wrote a poem on the rape of Proserpĭna, which has not been transmitted entire to modern times.

Prōtĕnor, ŏris, a man killed by Hȳpseus (2 syl.), at the nuptial feast of Pērseus (2 syl.).

Prōteus (2 syl.), ĕos, the son of Ocĕănus and Tēthys, or of Nĕptūnus, and Phœnīcē, a sea god, who had the power of changing himself into any shape. Virgil and Horace represent him as keeper of the sea-calves; but others say he was king of the island Cārpăthus, *Scarpanto*, between Rhŏdus, *Rhodes* (one syl. Eng.), and Crēta, *Candia*, from which he is sometimes called *Cārpăthĭus vātes*, and the adjoining sea, *Măre Cārpăthĭcum*. From Nēptūnus he received the gift of prophecy, but was of difficult access and only delivered his predictions when compelled. To obtain from him a knowledge of future events, it was necessary to bind him fast; otherwise, by passing into different forms, he eluded those who wished to consult him. Many of the ancients are said to have reaped great advantages from his prescience. In this number were Arīstæus, Hērcŭles, &c.

Prȳtănis, is, *acc.* im, *v.* in, a companion of Sārpēdon, king of Lȳcĭa, who was killed by Ulȳsses.

Psĕcas, ădos, *f.* (*Dew, a drop of dew*), one of Diāna's attendants.

Ptĕrĕlas, æ, *m.* (*Flier*), one of Actæon's dogs; *pedibus utilis*, swift-footed (III. 212).

Pȳlos, *v.* Pȳlus, i, *f. Nabarino*, a maritime city of Mēssēnĭa, a country on the west coast of Pĕlŏpōnnēsus, the *Morea*, opposite the island Sphăctĕrĭa, *Sfagia*, which rendered the harbour secure from storms. Pȳlas, king of Mĕgăra, having killed his uncle, Bĭas, left his kingdom to his son-in-law Pāndĭon, carried with him part of his subjects, and built this city, from him called Pȳlos. This prince does not seem to have possessed it long, for Nēleus (2 syl.) with a number of the Pĕlăsgi from Iōlcos, carried it by storm, on which he fled to Elis, and built another city of the same name. Under Nēleus (2 syl.) and his son Nēstor, Pȳlos rose to eminence and power. It is now a very inconsiderable place, containing only about 60 houses, inhabited by Greeks. There were two towns of this name in Elis, both of which have wholly disappeared, and their situation cannot be identified. Each of these three towns claimed the honour of giving birth to Nestor. *Adj.* Pȳlĭus, a, um, of Pȳlus, of Nestor, &c.

Pȳrămus, i, a Babylonian youth, whose story is beautifully told by Ovid (IV. 55—166). *Adj.* Pȳrămēus, a, um. *Pȳrămēa arbos*, the mulberry tree, the fruit of which, according to Ovid, became black, by the blood of Pȳrămus being sprinkled at its root. Before that event, the mulberry was white as snow.

Pȳrēneus (3 syl.), ei, *v.* Pȳrēnæus, i, a king of Thrăcĭa, *Romania*, who sheltered the Muses during a shower of rain, and afterwards offered them violence. Upon this they raised themselves into the air, and he, having attempted to fly after them, fell from the top of his house, and was killed on the spot.

Pȳrŏeis (3 syl.), *v.* Pȳrŏis, ēntis, *m.* one of the horses of the Sun. The name is derived from a Greek word signifying "fire."

Pȳrrha, æ, a daughter of Epĭmētheus (4 syl.) and Pāndōra, was the wife of her cousin Deucălĭon. Sometime after their marriage, the general deluge happened, from which they alone of all the human race escaped by a boat or ship, which is said to have rested on Pārnāsus, *Liakūra*. The rest were drowned, on the waters rising higher than the top of the mountains, to which, in expectation of saving their lives, they had fled. From her father, Pȳrrha was called Epĭmēthis, ĭdos. See Dīlŭvĭum.

Pȳrrhus, i, the son of Achilles, and Dēĭdămīa, daughter of

Lўcŏmēdes, king of Scўros, *Sciro.* He was also called Nĕŏptŏlĕmus (*new soldier*), either from his joining his countrymen in the last year of the Trojan war, or from his being very young. Cālchas, the soothsayer, declared, that Troy could not be taken without him, on which Ulўsses and Phœnix were commissioned to go to Thēssălĭa, *Thessaly*, or Scўros, *Sciro*, and bring him to the Grecian camp. At Troy, he displayed his father's valour and cruelty. In wisdom and oratory, he was only surpassed by Nēstor and Ulўsses. On his return to *Greece* he settled in Epīrus, *Lower Albania*, and gave Andrŏmăchē, Hēctor's widow, to Hĕlĕnus, to whose prescience, during his voyage, he had been greatly indebted. The time and manner of his death are variously related, and therefore must be regarded as uncertain.

Pўthăgŏras, æ, a celebrated philosopher of antiquity, who, after gaining the prize for wrestling at the Olympic Games, acquiring uncommon celebrity for his proficiency in the elegant arts, and commanding universal esteem by the rectitude of his conduct, travelled over many parts of *Asia* in quest of knowledge, visited *Egypt*, and afterwards returned to his native island, Sămos. Disgusted with its government, probably from its being at that time monarchical, he went over to Ităĭia, *Italy*, and kept a school at Crŏto, *Cotronè.* He imposed, on his scholars, silence for the first five years. After that period, they were allowed to converse with him. The doctrine of the Metempsychōsis, or transmigration of souls, he probably learned from the Egyptians. With the philosophers of *Egypt*, that conviction was connected with a state of rewards and punishments; but, with Pўthăgŏras, it was a mere physical event, wholly independent of all moral considerations. In proof of the reality of the transmigration of souls, he pretended that he distinctly remembered the different bodies which his soul had inhabited, previously to its animating that of Pўthăgŏras. He recollected being first Æthalĭdes, and then Euphōrbus, the son of Pānthŏus. To prove this false assertion, he went to Argos, and, in the temple of Jūno, pointed out the shield, with which he had fought in the Trojan war, hanging amidst many others of the same form (XV. 160). He next became Hermŏtīmus a fisherman, and last of all Pўthăgŏras. To prohibit his followers from killing animals and eating their flesh, was a natural consequence of his belief in the Metempsychōsis. The world is indebted to Pўthăgŏras for the first correct notion of the Solar system,

which was, after the lapse of many centuries, revived and maintained by Copernĭcus, illustrated by Kepler, and finally demonstrated by Newton. Besides the seven notes of music, he made many important discoveries in arithmetic, geometry, and philosophy. The time and manner of his death are uncertain. *Adj.* Pȳthăgŏræus, *v.* Pȳthăgŏrēus, *et,* Pȳthăgŏrĭcus, a, um.

Pȳthon, ōnis, *acc.* a, *m.* a huge serpent, which is said to have sprung from the mud and stagnant waters after the deluge. It was killed by Apōllo, who appointed the Pythian games (Pȳthĭa, orum, *n.* I. 447), to commemorate his victory. Pȳthĭa, æ, a priestess of Apōllo, at Delphi, *Castri*, who sat upon a seat called Ὅλμος by the Greeks, and *Cortīna* by the Latins, whence she proclaimed the oracles; for which reason Apollo was called Cortīnĭpōtens. The memphitic vapours to which the Pythia was subjected in receiving the influence of the god, sometimes occasioned death. Pȳthĭus, a surname of Apōllo. *Adj.* Pȳthĭus, *et,* Pȳthĭcus, a, um, relating to Apōllo; oracular.

Q

Quĭrīnus, i, a name of Rōmŭlus, derived perhaps from *Cŭris*, a spear, or from *Cŭres, ium*, the capital of the Sabines, a people of Itălĭa, *Italy*, to the E. of *Rome*. The barbarous age in which he was born, and the national vanity of the Romans who boasted of their high descent, render the early part of his history somewhat uncertain and fabulous. According to ancient authors, Rōmŭlus was the son of Mars and Rhēa, *v.* Rhĕa, Sīlvĭa, sometimes called Ilĭa, from whom Ovid calls him Ilĭădes, a vestal virgin, the daughter of Nŭmĭtor king of Alba Lōnga, and the twin brother of Rĕmus: hence Juno calls him her grandson (Hor. Od. 3, 3, 31). This princess, to extenuate her guilt (see Vēsta), and to give dignity to her sons, declared Mars the god of war was their father. Amūlĭus, who had dispossessed his brother Nŭmĭtor, having killed his sons, and made his daughter Rhea a vestal, to secure the crown to himself and his descendants, ordered his niece to be burnt alive, and her infants thrown into Tiber, the *Tevere*. The river at that time being swelled above its banks, the persons appointed to execute this cruel mandate, could not reach the main current. The cradle or trough, in which the twins were exposed, floated for some time, and, when the river subsided,

was left on dry ground. They were afterwards suckled by a wolf, until found by Faustŭlus, the king's shepherd, who carried them to his house, where they were brought up as his children. Their juvenile years were spent in the humble employment of feeding cattle. After they were grown up, Rĕmus being taken prisoner by the servants of Amūlĭus, Faustŭlus, anxious to preserve the captive, disclosed to Rōmŭlus the truth respecting their birth. He with the assistance of a few daring and resolute young men killed Amūlĭus, delivered his brother, and restored their grandfather to the throne. After this event, the two formed a design of building a city on the hills where they had spent the early part of their life. From its being unknown which of the two was the elder, they had recourse to Augury, to decide which of them should have the honour of founding and governing the new city. To Rĕmus appeared six, and to Rōmŭlus twelve, ravens. The former claimed the sovereignty from the priority of his omen; and the latter from the number of the birds. Each being saluted king by his own party, a battle ensued in which Rĕmus was killed. Others say that he fell by the hand of Rōmŭlus, because he had, in contempt, leapt over the wall which the latter was building. The measures which Rōmŭlus adopted to increase the number of his subjects, the plans which he formed for the government of the city, and the laws which he enacted, discover a surprising degree of political knowledge, considering the rude and illiterate age in which he lived. His military talents were perhaps still more remarkable. He conquered every nation which declared war against him, by which means he both extended his territories, and added to his subjects. The Sabines and Romans, having for a considerable time fought with great ferocity, and victory inclining to neither side, at last coalesced; and Tătĭus, their king, was admitted joint sovereign of *Rome* with Rōmŭlus. After the death of that monarch, the latter again found himself sole master of the city. But, from that period, his prosperity seems to have rendered him insolent and tyrannical. When employed in reviewing his army, the senators, taking advantage of a storm which suddenly arose, tore him in pieces, and reported to the people that he had been translated to heaven. The credulous Romans believed this fictitious story, deemed their founder worthy of divine honours (as they did also Hērsĭlĭa his wife), and, accordingly, ranked him among their gods, under the title of Quĭrīnus. Quĭrīnālĭa, ium, *n.* Festivals in honour of Quĭrīnus,

or Rŏmŭlus. Quĭrites, um, *v.* ium (*Sing.* Quĭris, ītis), the Romans, or the Sabines. *Adj.* Quĭrīnālis, is, e, *et*, Quĭrīnus, Quĭriānus, *v.* Quĭrīnānus, a, um, of Cŭres, of the Sabines, or of the Romans. *Adverb.* Equĭrīnè, swearing by Quĭrīnus.

R

Rhāmnūsĭa, æ, a surname of Nĕmĕsis (*indignation*), the daughter of Jūpĭter and Necessity, or, according to others, of Nox alone, one of the Infernal deities, whose office it was to punish every kind of wickedness. The ancients represented her with wings, to indicate the rapidity with which vengeance overtakes crimes. She was chiefly worshipped at Rhāmnus in Attĭca, whence this name. *Adj.* Rhāmnūsĭus, a, um.

Rhănis, ĭdos, *f.* one of Diana's attendants.

Rhēnus, i, *m.* the *Rhine*, a celebrated river of *Europe*, which takes its rise in mount Adŭla, *St. Gothard*, which some make *St. Bernard* (*Rhœtĭcārum Alpĭum inaccesso ac præcĭpĭti vertice ortus*, Tacit.), in the country of the *Grisons*, passes Lăcus Brĭgāntīnus, *v.* Lăcus Vĕnĕtus, the *Lake of Constance*, afterwards through Acronĭus, *Lake Inferior*, or, the *Lake of Zell*, and continues to run nearly W. until it reaches *Basil*, when taking a northern direction, it becomes the boundary between Gāllĭa, *France*, and Gĕrmānĭa, *Germany*, then between the latter country and Bĕlgĭum, the *Netherlands*. At *Schenck*, or, *Schencken-Schans*, the *Rhine* sends off its left-hand branch, Văhălis, the *Wahal*, or, the *Waal*, and, after running a few miles further north, it divides into two streams, of which the one to the right hand had the name of Flevo, *v.* Flevus, *v.* Flevum, the *Yssal*, and the other that of Helĭum, the *Leck*. Lăcus Flevo, the *Zuyder Zee*, was so called from Flevus, the *Yssal*, spreading into that sea or lake, before its waters are lost in Ocĕănus Gĕrmānĭcus, the *German Sea*. The *Yssal* and the *Leck*, or the *Wahal*, with the *German Sea*, formed Bătāvĭa, *v.* Bătāvĭa, rather Insŭla Bătavōrum, the *United Provinces*, or, *Holland*. The course of the *Rhine* may be estimated at 600 miles. Rhēnus, i, an inhabitant on the *Rhine*, a German. *Adj.* Rhēnānus, a, um. Trānsrhēnānus, a, um, of the other *i. e.* the eastern, side of the *Rhine*.

Rhēsus, i, a king of Thrace (one syl. Eng.), *Romulia*, who went to join the Trojans, sometime after the commencement of the war. The Greeks, who had certain information of

his arrival, and of an oracular prediction which declared that Troy could not be taken by them, if the horses of Rhēsus tasted the fodder of Troy, or drank of Xānthus, or Scămānder, the *Mender*, sent Ulȳsses and Dĭŏmēdes to intercept him, and prevent either circumstance from taking place. Rhēsus having reached Troy late in the evening, after the gates were shut, was obliged to lodge all night in the plain. Just as Dĭŏmēdes and Ulȳsses set out on their expedition, they seized Dŏlon (*q. v.*), a Trojan, who had been sent by Hĕctor to reconnoitre the Grecian camp. Anxious to preserve his life, he readily discovered to them the situation of Troy, the plans of his countrymen, and the tent of Rhēsus. This ensured the success of their enterprise. They killed the Thracian king, fast asleep after the fatigue of his journey, and carried off his horses before they had drunk of Xānthus, or Scămānder, the *Mender*, or tasted the grass of the Trojan plain.

Rhŏdănus, i, *m.* the *Rhone*, a large and rapid river of *Europe*, which has its source in *Mount la Fourche*, near *St. Gothard*, in the canton of *Uri*, not more than two leagues south from that of Rhēnus, the *Rhine*, passes Lăcus Lĕmānus, the *Lake of Geneva*, five leagues below which it disappears between two rocks for a considerable way, rises again, flows with great rapidity in a southern direction, and discharges itself by three mouths into that part of the *Mediterranean* formerly called Gāllĭcus Sĭnus, the *Gulf of Lyons*. The largest of these mouths in the age of Pliny, was called Māssălĭotĭcum, the other two were much less, and had the common name of Lĭbȳca; although each was known also by a distinct appellation. *Hīspānĭense ōstĭum*, denoted the western, or the one next to Hīspānĭa, *Spain*, and Mĕtăpīnum that in the middle. The course of the *Rhone* is about 400 miles, during which it falls 5400 feet. In Strabo's time, it was navigable a good way up; but its mouths are now so full of rocks, brought down from the mountains by its impetuous current, that no ship can enter them. The *Rhone* is largest in summer, and is at its greatest height soon after the longest day. This is most probably occasioned by the heat of the sun melting part of the snow on the *Alps*, during the summer months. Rhŏdănītis, ĭdis, of the *Rhone*, with relation to a female, or to a noun feminine. *Adj.* Rhŏdănĭcus, a, um.

Rhŏdŏpē, es, *f. Tourjan-dag*, a high range of mountains in Thrācĭa, Thrace (1 syl. Eng.), *Romania*, which Strabo considers

next to Hæmus, *Balkan*, in height. According to ancient fable, Rhŏdŏpē was the daughter of the river Strȳmon, and wife of Hæmus king of Thrace, whom Jūpĭter transformed into these mountains, which bear their name, because they had thought themselves not inferior to him and Jūno, and had claimed divine honours. *Adj.* Rhŏdŏpēĭus, *et*, Rhŏdŏpēus, a, um, of Rhŏdŏpē, of Thrace, Thracian.

Rhœtus, i, an Ethiopian killed by Pērseus (2 syl.) at the celebration of his nuptials.

Rōma, æ, *f. Rome*, one of the most celebrated cities of antiquity, stood on the banks of Tiber, the *Tevere*, which, after Pădus the *Po*, is the largest river of *Italy*, about 15 miles (16,000 paces, Plin.) from the sea. Rōmŭlus, from whom the name is said to be derived, laid the foundation of this city on Mons Palātīnus, 15th April, 753 B. C. From a very small beginning, it gradually increased, until its circumference was 13 miles; but, according to some, 20 miles, and, according to others, more. After the lapse of many years, *Rome* became the capital of Itălĭa, *Italy*, and, at the commencement of the Christian Æra, the known world was in subjugation to that gigantic power. It was divided into fourteen regions or wards, had seven great, and thirteen smaller, aqueducts, thirty-seven gates, and six hundred and forty-four towers on the walls. The emperor Constantine, in the year 328, transferred the seat of government from *Rome* to Bȳzāntĭum, called from him *Constantinople*, and from that period the magnificence and grandeur of the former began to decline. During the next century, it fell into the possession of the barbarians who invaded and over-ran that extensive, but feeble, empire. In the year 800, Charlemagne gave *Rome*, with a considerable extent of the circumjacent country, into the hands of the Pope. The power of this city again revived under a very different form. It became the seat of an Ecclesiastical Tyranny, not much less extended, and still more oppressive, than its former domination. The anathĕmas of the Pope, for some centuries, were more dreaded than the Roman legions had ever been; and his mandates, however iniquitous and despotic, were more slavishly obeyed than the decrees of the senate, or of the emperors, when *Rome* was in the zenith of its power. The reformation, which Martin Luther began in *Germany* in the year 1517, was the first attack on the oppressions and usurpations of the popish clergy. Since that period the empire of super-

stition has continued to decline. The mandates of the Pope became less awful, and his spiritual jurisdiction was first questioned, and then denied. In proportion as the Protestant religion was embraced, the authority of the Pope was diminished. For a century past, he has been more powerful as a temporal than a spiritual prince. The French, during their revolutionary and bloody war, under the command of a savage and merciless usurper, deprived the Pope of all his territories, and doomed the aged Pontiff to constant imprisonment. But the conquest of that volatile and faithless nation, by the allied sovereigns of *Europe*, has restored the Pope to his liberty and possessions.

The walls of modern *Rome* are supposed to contain nearly the same extent of ground as those which encompassed the ancient city; but one half of the space is either lying waste, or occupied with gardens, fields, meadows, and vineyards. In population, modern is greatly inferior to ancient *Rome*. The seven hills on which it was first built, can scarcely be distinguished, from the low grounds being almost filled up with the ruins of the ancient streets and houses. *Rome* now covers a considerable part of the plain anciently called *Cămpus Mărtĭus*. The country around is nearly desert, which renders the air unwholesome, particularly during the summer months, an evil increased by the accumulation of filth arising from the neglect of agriculture. Before the invasion of *Italy* by the French, no city in the world excelled, or even equalled, *Rome*, for the multiplicity of fine fountains, noble buildings, curiosities, antiquities, sculptures, statues, and paintings. Although by the treaty or convention of Paris (20th Nov. 1815), the whole plunder carried to *Paris* by the French, contrary to the practice of civilised warfare, is to be returned to the lawful owners, it is scarcely to be expected, that *all* the fine statues, paintings, &c. which were conveyed from *Rome* to adorn the capital of *France*, will be given back, without diminution and without injury. This is the more to be feared, because the Great Nation (as they call themselves) showed great aversion to this act of justice; and it cannot be doubted that those who are dexterous at theft, are also dexterous at concealment.

From *Rome* being built on seven hills, it was called *Urbs Septĭcollis*; from being the seat of universal empire, *Căput rĕrum, ŭrbĭum prĭnceps, dŏmĭna, rēgĭna, ŏrbis trĭŭmphāti căput*, &c. and from the Romans being a nation of soldiers, *Māvŏrtis urbs*—The inhabitants (Rōmāni, -orum;

Sing. Rōmānus, i), the Romans, were originally from Alba Lōnga, a city of Lătĭum built by Ascănĭus (1152 B. C.). They gradually extended their conquests, first over the neighbouring states, and then over the whole of *Italy*. One nation after another submitted to their victorious arms, until no country deserving their notice remained to be added to the empire. Luxury and wickedness, after many ages, destroyed all love of liberty and of their country. A universal corruption of morals was followed by effeminacy and cowardice. The proud Romans, who had long given laws to the nations, sunk in indolence and dissipation, fell at last, after many ineffectual struggles, an easy conquest to the Goths under Alaric (Alarĭcus), who overran the whole of *Italy*, ravaged their territories, pillaged their cities, and gave up their boasted capital (August 24, 409) to be plundered for five days by the savage hordes who fought under his standard. *Adj.* Rōmānus, *et*, Rōmānĭcus, a, um. Rōmānēnsis, *et*, Rōmānĭēnsis, is, e, brought or imported to *Rome;* not of frequent occurrence in classic authors. Rōmānĭtas, ātis, *f.* the Roman empire. *Adv.* Rōmānè, according to the Roman manner or custom.

Rŭtŭli, orum (*Sing.* Rŭtŭlus, i), *m.* a people of Lătĭum, who were reckoned the most ancient nation of *Italy*. When Ænēas came to that country, Daunus, the father of Tūrnus (*q. v.*), was their king. Ardŭa, afterwards Ardĕa, was the chief city.

S

Săgittārĭus, i, *m.* the Archer, the 9th sign of the Zodiac. The Centaur Chīron, a native of Thēssalĭa, *Thessaly*, was, after death, converted into this sign; hence *Æmŏnĭosque arcus* (II. 81). Săgittārĭus is the boundary of the Sun's declination southward, *i. e.* 23° 28′ south of the Equator.

Sămos, i, *f. Samos*, an island in Măre Ægēum, the *Archipelago*, on the coast of Asia Minor, opposite to Ephĕsus, *Aiosoluc*, about 32 miles long, and 22 broad. It is very fertile, and all its productions, according to Străbo, were excellent, except wine. Its earthen ware, of which the Samians were considered the inventors, was highly valued. This island, according to Virgil (Æneid I. 16), was a favourite residence of Jūno, which some supposed to be the birth place of that

goddess. *Inh.* Sămĭi, orum (*Sing.* Sămĭus, ĭ), who appear to have been an ingenious and active people, felt every kind of tyranny. Their government was first monarchical, then oligarchical, and afterwards democrátical. At one time they were oppressed by the Persians, and, at another, by the Grecian states. Ovid (XV. 61) perhaps alludes to these changes, rather than to any acts of tyranny or oppressiòn of the monarch Pŏlўcrătes, under whom Pўthăgŏras passed the early part of his life. See Pŏlўcrătes. *Adj.* Sămĭus, a, um.

Sārpēdon, ŏnis, a son of Jūpĭter and Lāŏdămīa or Eurōpa. Some authors are of opinion there were two princes of this name, the one the son of Lāŏdămīa, daughter of Bĕllĕrŏphon, and the other the son of Eurōpa, and younger brother of Mīnos. But historians generally mention only one Sārpēdon, the son of Eurōpa. Having failed in his attempt to wrest the sceptre of Crēta, *Candia*, from his elder brother Mīnos, he fled to Cārĭa in Asĭa Mĭnor, and built Milētus. He afterwards became king of Lўcia (Lўcĭi Sārpēdŏnis, XIII. 256). But by what means he obtained that kingdom, ancient authors are not agreed. In the Trojan war he joined Priam; and, after putting many Greeks to death, he was wounded by Tlēpŏlĕmus, king of *Rhodes* (one syl. Eng.), and afterwards killed by Patrōclus. Ulўsses boasts, that many of Sārpēdon's companions had fallen by his sword. Of these Ovid (XIII. 257, *seq.*) gives the names of eleven, nearly copied from Homer (Iliad V. 677 *et*, 8).

Sātūrnus, i, Saturn (Eng.), the son of Cœlus and Tērra, married his sister Rhēa, *v.* Rhĕa, who is frequently called Ops, and Cўbĕlē. He was the younger brother of Tītan, from whom he obtained the kingdom of the world, on condition he brought up no male children. In consequence of this agreement, Saturn devoured his sons as soon as they were born. Rhĕa, *v.* Rhēa, grieved at the loss of her children, at last devised means by which she was enabled to conceal the births of Jūpĭter, Nēptūnus, and Plūto. Tītan, having obtained information of this breach of the treaty, commenced hostilities against Saturn, whom he dispossessed of the crown, and put in prison. Jūpĭter, on reaching manhood, made war on Titan, defeated him, and restored his father to the throne. Being exasperáted at his father's cruelty to his children, or unjust suspicions of his aspiring at the sovereignty, Jūpĭter took up arms against Saturn, and expelled him from his dominions. To escape the fury of his son,

Saturn fled to that part of Itălĭa, *Italy*, called *Lătĭum*, from his *concealment*, a small maritime district of *Italy*, south of Tĭber, the *Tevere*, became joint sovereign with Jānus, king of that country, and governed with such moderation, that the golden age is said to have been under his reign. Besides giving laws to the Italians, he taught them to plant trees, to engraft, to cultivate the soil, to acquire wealth, and to retain it. Ancient authors differ greatly with respect to the accounts both of the character and fate of Saturn. Not a few assert, that he voluntarily resigned his crown to Jūpĭter, and retired to *Italy*. According to some, he invented the *Scythe*, and, according to others, with that instrument his son Jūpĭter mutilated him, and that the instrument fell on the island *Sicily*, which from that circumstance received the name of Drĕpănum, the Greek word for a *Scythe*. There are other accounts of him at variance with all these; but consistency or uniformity is seldom found in fiction or fabulous history. Sātūrnus is god of time, and represented as an old man holding a scythe in his hand, and a serpent with its tail in its mouth, emblematical of the revolution of the year. Sātūrnĭa, æ, Jūno, the daughter of Saturn, who is also called Sātūrnĭgĕna, æ. Sātūrnālĭa, ĭum, *v.* orum, *n.* feasts of Saturn, which continued three days, when slaves were on an equal footing with their masters. *Adj.* Sātūrnĭus, *et*, Sātūrnīnus, a, um. *Păter Sātūrnĭus*, the Saturnian father, *i. e.* Jūpĭter (I. 163). *Sātūrnĭa Tēllus*, *Sātūrnĭa arva*, *Sātūrnĭa regna*, *&c.* *Italy*, from Saturn being king of Lătĭum.

Sătȳrus, i, *m.* a Satyr (Eng.). The Satyrs were rural deities, demi-gods, having the horns, ears, legs and feet of goats, and the rest of their body human. They were exceedingly cunning, talkative, and lascivious. According to some writers on mythology, these monstrous beings were the children of Bācchus and Nīcē, and, according to others, of Mercury and Yphtĭmē. Their form was said to have been first wholly human; but, being the guards of Bācchus, and not preventing his passing into different forms, Jūno, enraged at his changes, gave to the Satyrs the horns, &c. of a goat. Pliny supposes the Satyrs of the poets were apes. Sătȳrīscus, i, *m.* a little Satyr. *Adj.* Sătȳrĭcus, a, um.

Scōrpĭos, *v.* Scōrpĭus, i, *m.* the seventh sign of the Zodiac, which anciently extended also over the space now occupied by the sign Lībra. Hence *in geminos ubi brachia concăvat*

arcus Scorpios, where the Scorpion in a circular direction extends his claws over two signs (II. 195).

Scȳlla, æ, a daughter of Phōrcus, according to some; of Tȳphon, according to others; and of Hĕcătē, according to Homer; but he does not mention her father. Circē, either from jealousy, because Scȳlla was a greater favourite with Glaucus than herself, or, at the request of that deity, turned her into a sea monster of the most hideous form. Some say that she retained her original form and beauty down to the waist; but others assert, that she had six heads, as many throats, and instead of hands, two claws. Homer states she had twelve feet, and in the mouth of each of her six heads were triple rows of teeth. All agree that her middle was encompassed by dogs, which never ceased barking. With the exception of Homer, the ancient poets represent her body terminating in a huge and hideous fish, with a forked tail. Her residence was in a cave of the same name in Frĕtum Sicŭlum, the *Strait of Messina*, on the Italian side, supposed to have been nearly opposite to Chărȳbdis, on the coast of *Sicily*. This fiction probably originated in the south of *Italy* being ravaged by Phœnicians, whose ship had on the prow the likeness of a monstrous female; and the dreadful noise of the waves in a tempest rushing into the cavities, would in after ages give additional support to the fable. Another explanation of this imaginary character has been purposely passed over.

There was another Scȳlla, the daughter of Nīsus, king of Mĕgăra, who conceived a violent passion for Mīnos king of Crēta, *Candia*, when he was besieging her father's capital. To ensure the fall of the city, and, in consequence of that event, the affection of her lover, she cut off from her father's head, whilst asleep, a hair of a purple colour, on which his good fortune depended, and presented it to him. Mīnos soon after carried the place, but punished the perfidy of Scȳlla, by ordering her to be thrown into the sea. She was changed, according to some, into a fish, and, according to others, into a lark or a hawk. Virgil has been censured for confounding the stories of Scȳlla, daughter of Nīsus with that of Scȳlla, daughter of Phōrcus (Ec. 6. 74); and Ovid does the same (Fast. 4, 500). *Adj.* Scȳllæus, a, um.

Scȳros, i, *f. Sciro*, a small, rocky, barren island in Măre Ægēum, the *Archipelago*, about twenty-eight miles east from Eubœa, *Negropont*, of which Lȳcŏmēdes was king. To the court of that monarch, Achilles, disguised in a female dress,

was sent by his mother to avoid the necessity of his going to the Trojan war. In this retirement, he had by Dēĭdămīa, one of the king's daughters, a son (see Pȳrrhus), who appears to have remained there during the greater part of the time of that memorable siege. Hence *Phthiam Scyronve ferantur* (armà Achillis) (XIII. 156), let *the arms of Achilles* be sent to Phthīa, *i. e.* to his father Pēleus (2 syl.), or to Scȳros, *i. e.* to his son Pȳrrhus. This island does not exceed 60 miles in circumference. Scȳrĭas, ĭădis, a woman of Scȳros. *Adj.* Scȳrĭcus, a, um, of Scȳros; also of Achilles, from his residence on that island.

Scȳthĭa, æ, *f.* an extensive country in the northern parts of *Europe* and *Asia*, the boundaries of which are unknown. *Inh.* Scȳthæ, arum (*Sing.* Scȳtha, *v.* Scȳthes, æ). The Scythians subsisted chiefly by pasturage, and had no desire for money. They are described by some authors, as sober, temperate, and just; by others, as wicked, inhospitable, and cruel. Both characters are perhaps true. From the great extent of their country, some of the tribes were probably very different in dispositions and manners. Scȳthis, ĭdos, *et*, Scȳthīssa, æ, a Scythian woman, applied also to a noun feminine. Scȳthīsmus, i, *m.* an imitation of the Scythians. *Adj.* Scȳthĭcus, a, um.

Sēmĭdĕus, i, *m.* half a god; a being endowed with immortality, but not permitted to dwell in heaven.

Sĕmĕlē, es, a daughter of Cădmus and Hĕrmĭŏnē. When pregnant with Băcchus by Jūpĭter, Jūno assumed the form of Bĕrŏē, Sĕmĕlē's nurse, and advised her to solicit Jūpĭter, as a proof of his divinity, to appear before her in celestial majesty. With this request he reluctantly complied, and Sĕmĕlē, unable to bear the splendour of the king of the gods, was reduced to ashes. Jūpĭter, however, rescued the child from the destructive flames, and placed him in his own thigh, where he remained until the proper period of his birth. Hence Băcchus is called Bĭmāter. *Adj.* Sĕmĕlēĭus, a, um, *Proles Sĕmĕlēĭa* (III. 520), Băcchus.

Sĕmīrămis, ĭdos, one of the most celebrated female characters of antiquity, was born at Ascălon, a city of Sȳrĭa. History informs us that she was first married to one of the principal officers of Nĭnus, who built Nineveh, and afterwards to that monarch. On the death of her husband, she remained sovereign of the empire, which was greatly enlarged under her reign, by the conquest of the neighbour-

ing states. Ovid and others ascribe to her the building of Băbȳlon, although it is probable she only enlarged it. Her character is variously drawn by different historians. Respecting the time in which she lived, the writers of chronology and history differ so widely, that the age of this princess must be considered as unknown. *Adj.* Sĕmīrămĭus, a, um.

Sĕrīphus, i, *f. Seripho*, oftener *Serpho*, one of the Cyclădes, a rocky, barren, desolate, island, in which Pĕrseus (2 syl.) passed the early part of his life. To this place Roman criminals were sometimes banished under the emperors. The frogs of this island were said to be mute; hence *rana Sĕrīphĭa* proverbially denoted a person who spoke very little. *Inh.* Sĕrīphĭi, orum. *Adj.* Sĕrīphĭus, a, um.

Sērpens, tis, *m.* a constellation near the N. pole; hence called *Glaciālis* (II. 173).

Sicanĭa, æ, *et*, Sicilĭa, æ, *f.* (the unmarked vowels in both these words, except the final ones, are doubtful), *Sicily*, an island in the *Mediterranean* to the south of *Italy*, between 36o 40′ and 38o 20′, N. Lat. and 12o 13′ and 15o 55′, E. Long. It is of a triangular form, and in circumference about 415 miles. The population of *Sicily* in modern times is estimated at 1,200,000, and its superficial extent is 10,000 square miles. The former name is said to be derived from *Sicani, orum*, a people from *Spain*, who invaded the southern part of *Italy*, and being driven from it, took possession of *Sicily*; and the latter from their general Sicŭlus. Some ancient authors maintain that the Sicani, and Sĭcŭli, were not the same people, and did not settle in *Sicily* at the same time. They assert, that the first are of Spanish, and the last of Italian, origin. It was anciently called, *Triquetra*, and *Trinacrīna, v. Trinacrĭna, æ, f.* from its triangular figure. The promontories, in which the three sides terminate, are, on the W. Lĭlȳbœum, *Cape Boeo;* on the S. East, Pachȳnus, *Cape Pasaro;* and on the N. East, Pĕlōrus, *Cape Farro.* The distance between Lĭlȳbœum and Pachȳnus is 160 miles; between Lĭlȳbœum and Pĕlōrus 196, and between Pĕlōrus and Pachȳnus 115. According to Ovid, the giant Tȳphōeus was buried below *Sicily*, his feet under *Cape Boeo*, his right hand under *Cape Farro*, his left under *Cape Pasaro*, and his heads under Ætna. This island is in general mountainous; but it has some beautiful verdant plains. Mount Ætna, *Montè Gibello*, near the E. coast, about 50 miles S. of Pĕlōrus, is the largest volcano in the world. Frĕtum Sicŭlum,

the *Strait of Messina*, which separates this island from *Italy*, was an object of terror to the ancient mariners; but is now passed without anxiety. There is no danger unless when the winds and current are contrary. Some modern travellers and geographers maintain, that Chărybdis is not a whirlpool, but a place where the waves are greatly agitated by pointed rocks. It is not above 500 feet at its greatest depth. Sicĕlis, ĭdis, *et*, Sicanis, ĭdos, *f.* Sicilian, with relation to a female, or to a noun feminine. *Adj.* Sicŭlus, a, um, *et*, Sicilĭēnsis, is, e.

Sĭcyon, ōnis, *f. Basilico*, the capital of Sĭcyōnĭa, which formed part of Achāĭa, a district of Pĕlŏpōnnēsus, the *Morea*. Some authors consider Sĭcyōnĭa, as a separate province, bounded on the E. by Argŏlis, on the N. by Sĭnus Cŏrīnthĭăcus, the *Gulf of Lepanto*, and on the S. by Arcădĭa. It is celebrated as the most ancient kingdom of *Greece*, and, in its most flourishing state, the whole of Pĕlŏpōnnēsus was included under this name. Sĭcyōnĭa was very fruitful, and abounded with wine, olives, and all kinds of grain. The inhabitants, *Sĭcyōnĭi, orum*, excelled in the working of metals, a natural consequence of their numerous mines, chiefly of iron. *Adj.* Sĭcyōnĭus, a, um.

Sīdon, ōnis, *sæp.* ŏnis, *f. Seïde*, a famous maritime city, the capital of Phœnīcĭa, about twenty-four miles north of Tyrus. Josephus says this town had its name from Sindon, a son of Chanaan; but Justin refers the name to *Sindon*, which, in the Phœnician language, signifies a *fish*. *Inh.* Sīdonĭi, orum, the Sidonians, were eminent for their industry, for their knowledge of commerce, and for the discovery of navigation. They were, however, considered as exceedingly artful, greedy of money and dishonest in their intercourse with other nations. Sīdonis, ĭdos, *f.* of Sidon, with relation to a female, or to a noun feminine. *Sīdŏnis* (XIV. 80), Dido, queen of Carthage, who was a native of Sidon. *Adj.* Sīdonĭus, a, um. *Sīdōnĭus Hospes*, Cădmus. *Sīdŏnĭæ comĭtes*, Theban companions, from Cădmus, the founder of Thēbæ, *Theva*, the capital of Bœōtĭa, being a Sidonian.

Sīgēĭus, *v.* Sīgēus, a, um, of Sīgēĭum, *v.* Sīgæum, i, *n. Cape Janissary*, a promontory of Trōas. On this promontory stood a town of the same name, now *Giaur-Keui*, built by the Mitylenians, which, after a long and brave resistance, fell under the power of the Athenians. Alexander the Great added it to his dominions. During the reign of his succes-

sors, it was destroyed, but rebuilt under the Christian Emperors, who made it a bishoprick.

Sīlvānus, i, a Silvan (Eng.), *Plu.* Sīlvāni, ōrum. The Silvans were gods, or rather semi-gods, of the *woods*, whence their name is derived. They are often confounded with the Fauns and Satyrs, which they resembled in appearance, uniting the human form with that of a goat. This species, or class, of demi-gods was wholly Roman; no such name occurs in the writings of the Greeks.

Sĭmŏis, ēntis, *m.* the *Callifăt Osmak,* according to a late traveller, who makes it a branch of Scămānder, the *Mender.* At their junction, the depth of Sĭmŏis, the *Callifat Osmak,* is considerable; but it is nearly stagnant. The small village *Callifat,* on the bank of this stream, not far from the place where it falls into the *Mender,* has given its name to Sĭmŏis in modern times. It is proper to add, that the site of Trōja, the rivers or streams, which the ancients denominated Sĭmŏis, and Scămānder or Xānthus, the plain of Trōja, &c. have been much disputed of late years, and that the result of no inquiry, which has yet been laid before the public, approaches to certainty on any one of these points. See Xānthus.

Sīren, ēnis, a Syren (Eng.), *Plu.* Sīrēnes, um. The Syrens were imaginary beings, with the head of a beautiful woman; the rest of the body resembled that of a bird. But some assert, that they had the human form above the waist, and that from the middle downward only were they covered with feathers. Ancient fable makes them the daughters of Achĕlōus and of the Muse Mēlpŏmĕnē, Tērpsĭchŏrē, or Călliŏpē. Homer uses their name in the dual number, which shews that he considered them to be only two; but they are in general accounted three, Aglăŏphōna, Thēlxiepĭa, and Pisinoē; or, Pārthĕnŏpē, Leucŏsĭa, and Ligæa. They were represented as inhabiting a small island on the S. coast of Itălĭa, *Italy,* nearly opposite to Pĕlōrus, *Cape Farro,* in *Sicily,* and by the sweetness of their voices, alluring sailors on the rocks to their destruction. Ulȳsses having passed them without stopping, they, agreeably to the prediction of an oracle, put an end to their lives, by throwing themselves into the sea. Sīrēnis, ĭdis, *f.* that part of the *Mediterranean* in which they were drowned.

Sīsȳphus, i, a son of Æŏlus and Enarētta, brother of Athămas and Sălmōneus (3 syl.), was a distinguished Grecian prince.

He built a city, called at first Ephÿrē, and afterwards, Cŏrinthus, *Corinth*, on the isthmus which joins Pĕlŏpŏnnēsus, the *Morea*, to the continent of *Greece*. He married Mĕrŏpē, a daughter of Atlas, by whom he had several children. The great powers both of his mind and body he prostituted to the mean and dishonourable practices of deception and robbery. It was asserted by some that Anticlēa, the mother of Ulysses, was pregnant to Sīsÿphus at the time she married Lāertes, on which account Ajax (XIII. 31.) reproaches Ulysses with being the son of that notorious thief. For his crimes, he was condemned in the Infernal Regions, to roll a huge stone to the top of a high mountain, which had no sooner gained the summit, than it rolled back with accelerated rapidity to the plain, which rendered his punishment eternal (IV. 459). Sīsÿphĭdes, æ, Ulysses. *Adj.* Sīsÿphĭus, a, um.

Sīthŏnĭus, a, um, Thracian, of Sīthŏnĭa, æ, *f.* a district or country of Thrācĭa, *Romulia*, or, *Romania*, between Hæmus, *Balkan*, and Ister, the *Danube*, towards the mouth of that river. Sīthŏnĭa is often used for Thrace in general. *Inh.* Sīthŏnĭi, orum. Sīthŏnis, ĭdis, of Thrace, with relation to a female, or to a noun feminine. *Sīthŏnĭæ nŭrus* (VI. 588), Thracian matrons.

Sōmnus, i, the god of sleep, was the reputed son of Erĕbus and Nox. His palace was a cave into which the rays of the sun never penetrated. Poppies and other herbs inducing sleep abounded at the entrance. He is represented by Ovid (XI. 592—615), as stretched on a couch fast asleep, and surrounded by his thousand sons.

Spārta, æ, *v.* Spārtē, es, *f.* *Mistra*, the capital of Lăcōnĭa, a country in Pĕlŏpŏnnēsus, the *Morea*, received this name from Spārta, daughter of Lādon, the wife of Lăcĕdæmon, who founded it. At one period, this city might be considered the metropolis of *Greece*. Spārtĭātes, æ, a Spartan or Lacedæmonian. *Adj.* Spārtānus, a, um.

Spērchēos, *v.* īus, i, *m.* the *Ellada*, a very rapid river of *Thessaly*, which empties itself into Sĭnus Malĭăcus, the *Gulf of Lamia*. It has a bridge of three pointed arches. Its banks were said to be covered with poplar trees; hence *Pōpŭlĭfer* (I. 579). Spērchēis, ēĭdos, of Spērchīus, with relation to a female, or to a noun feminine. Spērchīŏnĭdes, æ, Lÿcētus, the son of the river Spērchēos.

Stictē, es, *f.* (*Painted*), one of Actæon's dogs.

Strÿmon, ŏnis, *m.* the *Strumona*, a river which anciently sepa-

rated Thrăcĭa, *Romania*, or, *Romulia*, from *Măcĕdŏnĭa.* Thucydĭdes states, that it had its rise in mount Scŏmĭus; Pliny, in Hæmus; and Strabo, in Rhŏdŏpē. But this difference is inconsiderable, since these were parts of the same range of mountains, which are, by ancient authors, frequently used without discrimination. After a course of about ninety miles, this river falls into Sĭnus Strȳmŏnĭcus, the *Gulf of Contessa*. *Adj.* Strȳmŏnĭus, a, um, of Strȳmon, Thracian.

Sthĕnĕlēĭus, a, um, of Sthĕnĕlus, a king of Lĭgŭrĭa, who was the father of Cȳcnus, hence called *proles Sthĕnĕlēĭa* (II. 367).

Styx, ȳgis, *m.* a river in the Infernal Regions. The oath of the gods was inviolable, when they swore by this stream; *Dii cujus jurāre timent, et fallĕre numen.* The ancients believed that the souls of all whose bodies had not been buried, were compelled to wander 100 years on the banks of Styx, before they could be allowed to cross it; hence no death was so much dreaded as shipwreck. When the body was interred, the soul or spirit, *Umbra, Manes, v. Simulacrum*, was said to be *functum sepulchris*, and therefore, on its arrival, admitted into the boat of Chăron, the ferryman of that river. The Greeks and Romans supposed the Infernal Regions to be in the centre of the earth. Hence *Stȳgĭisque admŏvĕrat umbris* (I. 139), had placed near the Stygian shades, *i. e.* deep in the earth. *Adj.* Stȳgĭālis, is, e, *et,* Stȳgĭus, a, um, of Styx, Infernal.

Sȳēnītes, æ, a native of Sȳēnē, es, *f.* *Essouan*, a city of *Upper Egypt* on the banks of the *Nile*. The ancients supposed it to be under the tropic of Cancer. Phŏrbas was born at this city.

Sȳmplēgădes, um (*Sing.* Sȳmplēgas, ădis), *Pavonarè*, two rocks, of considerable height, at the northern extremity of Bŏsphŏrus Thrăcĭus, the *Strait of Constantinople*, or, rather in Pŏntus Euxīnus, the *Black Sea*, one on the European, and the other on the Asiatic, coast. Homer calls them Plănctæ, and others, Sȳndrŏmădes, um (Petræ), which Juvenal (XV, 19.). has translated literally, *concurrentia saxa*. These three names are derived from Greek verbs, of which the first signifies *to strike against*; the second, *to wander*; and the third, *to run together*. To those who approached these rocks, they seemed alternately to meet and separate, and there is no doubt that they received these appellations in consequence of that visual deception. To their natural appearance, or to the spray and mist by which they are enveloped, from the waves break-

ing with violence against them, Cȳănĕæ (*blue* or *dark coloured*) may be referred. The ancients supposed they were placed at the entrance of Pōntus Euxīnus, the *Black Sea*, for the purpose of crushing the ships which attempted to pass them. Pliny justly treats this as fiction (IV. 27). That Juvenal considered the common account of the *Pavonarè* fabulous, is manifest, from his introducing them with Scȳlla, &c. His translator, Mr. Gifford, has rendered *concurrentia saxa*, "rocks that float and jostle on the main."

Sȳrīnx, īngis, *acc.* ga, a nymph of Arcădĭa, who fled from Pan, and was changed on the banks of the river Lādon into a reed, of which he made the first pipe.

Sȳros, i, *f.* a town of the Troad, taken by Achilles.

T

Tæda, æ, *f.* a torch, or a flambeau; marriage. Among the Romans, marriages were celebrated in the house of the bride's nearest relation, and she was conducted to the residence of her husband in the evening by torch light. Hence the poets came to use *Tæda* and *Fax* in the sense of *Nuptiæ*, denoting a marriage, or a wedding. Three boys attended the bride; one at each hand, and the third carried a torch of pine-wood or of thorn before her. Besides that one, other five torches preceded her, making the nuptial torches in number amount to six.

There were three forms of legal marriage among the Romans. 1. *Usus*, when the parties lived together by mutual agreement for one year, and the wife not absent three nights from her husband's house during that time. 2 *Cōnfărrĕātio*, when the ceremony was performed by the Pontifex Maxĭmus, or Flāmen Diālis, and the parties tasted a cake of meal, water and salt. 3. *Coëmptio*, a mutual purchase, where the parties gave to each other a small piece of money, and asked certain questions. The last two were the more honourable. The marriage oath was by *fire* and *water*, according to an ancient writer; because the Romans considered these elements as the parents of all things. This too was the idea of certain sects of the Greek philosophers.

Tænărus, i, *m. Cape Matapan*, a promontory on the S. of Lăcōnĭa, the most southerly part of *Europe*. *Cape Matapan* is formed by Tāȳgĕtus, *Pentedaktulos*, a mountain of considerable

height, which forms part of the chain called by the modern Greeks *Penti-Dactylon* from having *five summits.* A town of the same name stood on the southern extremity of this promontory, and, at no great distance from it, a deep cavern from which issued a dark unwholesome vapour, on which account it was fabled to be one of the entrances to the Infernal Regions. According to fabulous history, Hĕrcŭles dragged Cĕrbĕrus from the Infernal Regions to the upper world by this opening; hence the town was sometimes called Cynŏpŏlis. But this is not the only cavern by which fictitious history has brought that dog to Argos. Almost all the entrances to the Infernal Regions claimed that honour, and, since the whole story is a mere fiction, it would be a waste of time to balance their different claims, and, in the end, impossible to say, since all are equally imaginary and absurd, to which the preference is due. Tænăris, ĭdos, Lacedæmonian, with relation to a female, or, to a noun feminine. Tænărĭdes, æ, Hyacĭnthus (X. 183). *Adj.* Tænărĭus, a, um.

Tăgus, i, *m.* the *Tagus*, or, *Tajo*, a large river, which rises in Hīspānĭa, *Spain*, enters Lūsītānĭa, *Portugal*, passes *Lisbon*, the metropolis of the latter kingdom, where it is three miles broad, and falls, after a course of nearly 300 miles, into Mărĕ Atlăntĭcum, the *Atlantic Ocean*, about nine miles below that city. In ancient times gold dust was found in the bed of this river (II. 251).

Tănăĭs, is, *acc.* in, *m.* the *Don*, anciently a river of Scўthĭa, now of *Russia*, which is, for many leagues, the boundary between *Europe* and *Asia*, to which Ovid elegantly alludes: *Quique duas terras, Asiam Cadmique sororem* (*i. e.* Europam) *separat* (Ep. Pont. 4, 10, 55). Its length is almost six hundred and sixty-six miles and it has thirteen mouths or channels by which it flows into Palus Mæŏtis, the *Sea of Asoph.*

Tāntălus, *seldom*, Tāntălĕus, i, a son of Jūpĭter and king of Phrўgĭa, who was admitted to the table of the gods, and said to have been the only mortal who ever had that honour. For betraying their secrets, or, according to the more generally received opinion, for killing his son Pĕlops, and serving up to the gods his mangled body to try their divinity, he was condemned in the Infernal Regions, to suffer perpetual thirst, though standing up to the chin in water, which, whenever he attempted to taste, fled from his lips. He was also doomed to constant hunger, though the most beautiful fruit hung around him; but, like the water, fugitive to his touch. This

is Homer's account, and therefore most commonly adopted. But Eurĭpĭdes, Pīndărus, and Plăto, represent him under a rock which every moment threatened his destruction. Tāntălĭdes, æ, Pĕlops. *Ebūrnus Tāntălĭdes*, ivory Pĕlops, son of Tāntălus (Ovid. Trist. II, 385), referring to that part of one of his shoulders which Cĕres was said to have eaten, and Jūpĭter to have, afterwards, filled up with a piece of *ivory*. Fabulous history ascribed to this ivory shoulder the wonderful power of curing all kinds of diseases by the touch. Tāntălis, ĭdos, Nĭŏbē, a daughter of Tāntălus. Tāntălĭdes, æ, *m.* Pĕlops, son of Tāntălus; also Agămēmnon, grandson of Tāntălus. *Adj.* Tāntălĭus, *v.* Tāntălĭcus, a, um.

Tārpeius (3 syl.), i, *m.* one of the hills upon which *Rome* was built. It is better known by the name of Căpĭtōlīnus, from the head of Tōlus being found there in digging the foundation of a temple to Jūpĭter, hence called *Căpĭtōlĭum*, the Capitol. That noted edifice consisted of three parts: the nave, sacred to the king of the gods; and two wings, the one dedicated to Jūno, and the other to Mĭnērva. *Adj.* Tārpeius, a, um. *Tārpeium Săxum, v. Tārpeia rupes*, the Tarpeian rock, a precipice of considerable height on one side of the hill, over which criminals were frequently sentenced to be thrown. Its height is diminished by the accumulation of earth at the bottom, and does not now exceed fifty feet. *Tārpeius păter*, Jūpĭter.

Tārtărus, i, *m.* *Plu.* Tārtăra, orum, *n.* the place of punishment in the Infernal Regions, which, according to Homer (Il. VIII. 16.), is as much sunk below the mansions of the dead, as the heavens are raised above the earth. Apōllŏdōrus states, that Tārtărus is the darkest place of these regions, and as far below, as the heavens are above the earth. Virgil makes the distance double that of Homer and Apōllŏdōrus. This diversity of opinion, among ancient writers, respecting the place of punishment in the other world, might be both expected and tolerated. Where all was uncertainty, conjecture might be indulged without offence. But surely the speculations of the moderns, even in Gospel-times, respecting the locality of *hell*, merit reprehension rather than applause.

—— Born in an age more curious than devout;
More fond to fix the place of heaven, or hell,
Than studious THIS *to shun, or* THAT *secure.*

YOUNG.

Adj. Tārtărēus, *v.* Tārtărĭnus, a, um.

Taurus, i, *m.* *Taurus*, a very large range of mountains in Asia, which commence in Lўcĭa and Cārĭa, near the shores of the *Mediterranĕan*, and stretch in an eastern direction, through an immense tract of country. They branch off in various directions, and have different names in different parts of that very extensive country. Some modern Geographers wish to confine these mountains to Asia Minor, *Nătolia*. If allowed to include Caucăsus, they must terminate either in *Corasan*, or, at farthest, at Sĭnus Pērsĭcus, the *Persian Gulf*. *Adj.* Taurĭcus, a, um.

Taurus, i, *m.* the Bull, the second sign of the Zodiac. As the head of the Bull is to the *east*, his horns would be directly against Phăĕthon, as he proceeded *westward* with the chariot of the Sun; hence *adversi Tauri* (II. 80); or from this sign rising and setting *backwards*.

Tāўgĕtē, es, a daughter of Atlas and Plēĭŏnē; also one of the Plēĭădes, a constellation in the neck of the sign Taurus.

Tĕlămon, ōnis, a son of Æăcus and Endēis, was king of Sălămis, *Colouri*, an island on the south coast of Attĭca, nearly opposite to *Athens*. He was privy to Pēleus (2 syl.) murdering their brother Phōcus, to which Ulўsses refers (XIII. 145, *et*, 149); but others say, that he himself accidentally killed Phōcus, and being, in consequence of that action, compelled to quit Œnŏpĭa, afterwards Ægīna, *Egina*, his native island, he went to Sălămis, *Colouri*, and became king of that island. Tĕlămon was armour-bearer to Hērcŭles in the Argonautic expedition, and assisted that hero when he took and destroyed the city Troy. Among the captives, were Lăŏmĕdon, the king, and his daughter Hĕsĭŏnē. Hērcŭles rewarded the bravery of Tĕlămon, by giving him in marriage that princess, by whom he had Teucer. He afterwards married Glaucē, who was the mother of Ajax. Tĕlămōnĭădes, æ, Ajax. *Adj.* Tĕlămōnĭus, a, um. *Tĕlămōnĭus* (XIII. 194), Ajax.

Tēlĕphus, i, *m.* the son of Hērcŭles and Augē, was king of Mўsĭa. Being son-in-law to Priam, king of Troy, he made a furious attack upon the Greeks when they landed on his territories, and would have defeated them, had not Băcchus, who espoused their interest, made a vine quickly spring up, which entangled his foot, and thereby caused him to fall. Achĭlles, taking advantage of this unfortunate accident, rushed on with great violence, and wounded him so severely, that he was left for dead, and his men allowed

to carry off the body. The pain arising from the wound was most excruciating, and baffled all medical skill. Tēlĕphus was at last informed that it could be cured only by the spear which inflicted it. After repeated entreaties, Achīlles, at the desire of Ulȳsses, who knew that Troy could not be taken without a son of Hērcŭles, went and rubbed on the wound a little of the rust of his spear, by which it was instantly healed. To this Ovid alludes, XIII. 171, and also XII. 112. From gratitude to the Greeks in consequence of this cure, Tēlĕphus joined them, and fought against his father-in-law.

Tĕllus, ūris, the goddess of the earth, and wife of Cœlus; often used by the poets to denote the earth itself.

Tēmpē (plural and indeclinable), *Tembi* (Clarke), or, *Lycostŏmos* (Pouqueville), a large and most beautiful plain of *Thessaly*, watered by Pēnēus, the *Salampria*, and surrounded by lofty mountains on all sides, except where it has forced a passage to the sea between Olȳmpus and Ossa, *Kissavo*. These two celebrated mountains and Pelĭon form its eastern boundary, Othrys, *Kata V' Othry*, its southern, Pīndus, *Metzovo*, its western, and a range which connects Pīndus, *Metzovo*, and Olȳmpus its northern limit. At *Trikala*, this vale is about ten miles broad, and a few miles farther down the river, widens to twenty. But, a little to the E. of *Kutzuchuro*, its breadth expands to fifty miles. The length of Tēmpē may be estimated at about fifty miles; but its whole extent has not been precisely ascertained by actual measurement. Some restrict the term to the defile or gorge between Ossa, *Kissavo*, and Olȳmpus, *Elimpos*, which appears to have been its original meaning.

Tēmpē is used by the poets to denote any very beautiful valley; hence Ovid has *Hĕlōrĭa Tēmpē*, expressive of the fine land on the banks of Hĕlōrus, the *Atellaro*, a river of *Sicily*, and, perhaps, in the vicinity of the town of that name.

Tēmplum, i, *n.* originally signified consecrated ground merely, and conveyed no idea whatever of a house built for religious worship. The Augur marked out the ground on which he was to take the omen, and within these sacred limits, for so they were held during the time of consultation, no person, except the Augur himself and the one who consulted him, was allowed to enter. The moment the omen was finished, the Augur said to the consultor *ex templo*, *i. e.* out of the sacred ground. Hence these words came to signify *forthwith, instantly*, &c. At an after period, when religious houses were erect-

ed, the Romans gave to these edifices the same name which they had formerly employed to denote ground consecrated for taking omens in the open air *Tĕmplŭm* then signified a temple, a church.

Tĕnĕdŏs, ī, *f.* *Tenedo*, an island five miles off the coast of Troy, six miles in breadth, and upwards of eighteen in circumference. *Tenedo* has two harbours, both well sheltered. This island is well cultivated, and has a pleasing variety of hill and dale. No vestiges of its ancient capital, or of the temple of Apōllo, remain. On Tĕnĕdos, the Greeks, to persuade the Trojans that they had returned to their native country, concealed themselves until that unfortunate and credulous people had carried the wooden horse within the walls. But this must be considered a poetical fiction of Virgil, adapted to the machinery of the Æneid.

Tēthys, ȳos, a daughter of Urănus and Tērra, was the wife of her brother Ocĕănus, and mother of the Ocĕănĭdes, who were said to be 3000 in number. Tēthys is often used to denote the sea.

Teucer, cri, a son of Tĕlămon, king of Sălămis, *Colouri*, and Hēsĭŏnē, a daughter of Lăŏmĕdon, king of Troy. He was a brave soldier, and distinguished himself by his resolution and intrepidity during the long and memorable siege of that city. Returning to Sălămis without his brother Ajax, who, on the Greeks adjudging the arms of Achīlles to Ulȳsses in preference to him, fell by his own sword, Teucer was banished by his father, from an opinion that he had put him to death, on purpose to obtain the sovereignty of his native island. This prince then, with a few companions, went to Cyprus, and built a city, to which he gave the name of his native island, Sălămis, *Famagosta*. In his first operation he is said to have had the assistance of Bēlus, the father of Dīdo, who was king of Sidon, *Seïde*.

Teuthrānteus, a, um, of Teuthras, āntis, a king of Mȳsĭa, a district of Asia Minor, *Natolia*, bounded on the N. by Prŏpōntis, the *Sea of Marmora*, on the E. by Bīthȳnĭa and Phrȳgĭa, on the S. by Lȳdĭa, on the W. by Măre Ægēum, the *Archipelago*, and Hēllēspōntus, the *Dardanelles*. Troas formed the western part of this country. The river Căīcus, *Grimakli*, has its source in Mȳsĭa; hence *Teuthrāntēus Căīcus* (II. 245). After running some miles, this stream becomes the boundary between Mȳsĭa and Lȳdĭa, and falls into the *Archipelago*. But others place the southern boundary of Mȳsĭa to the S. of the *Grimakli*.

Thaumāntĭas, ĭădos, *v.* Thaumāntis, ĭdos, *f.* a patronymic of Iris, from her father Thaumas.

Thēbæ, arum, *f.* Thebes (one syl. Eng.), *Theva*, the capital of Bœōtĭa, stood on the banks of the river Ismēnus. It is said to have received this name from Thēbē, the daughter of Āsōpus, a relation of Amphīon. But the date of its foundation and the name of its founder are uncertain. *Theva* was first governed by kings, many of whom were remarkable for their misfortunes. It became a republic about 1190, B. C. and retained that form of government until destroyed by Alexander the Great. It was rebuilt by Cāssānder about twenty years after, and fell under the power of the Romans (146, B. C.). The modern town contains about 500 houses, chiefly of wood, and possessed by Turks. Thēbăis, ĭdos, of Thēbæ, *or*, Bœōtĭa, with relation to a female, or, to a noun feminine. *Adj.* Thēbăĭcus, a, um, *et*, Thēbānus, a, um, Theban, or, Bœotian.

Thēbæ, arum, *f.* a city of Mȳsĭa, which Achīlles took and destroyed during the Trojan war (XIII. 173).

Thĕmis, is, *v.* ĭdos, *acc.* Thĕmim, *v.* in, *voc.* Thĕmi, a daughter of Cœlus and Tĕrra, or, of Urănus and Tītæa, the eldest sister of Sātūrnus and Hȳpĕrīon. She had an oracle on Pārnāsus, *Liakŭra*, which Deucălīon and Pȳrrha, after the flood, consulted, to obtain information by what means they might repair the loss of mankind (I. 378 *et seq.*). From the place of her residence, she is called *Pārnāsĭa Thĕmis* (IV. 642); and *Fatidĭcam Thĕmin* (I. 321), from possessing the gift of prophecy. Thĕmis afterwards resigned to Apōllo the half of the temple on Pārnāsus, *Liakŭra*, which belonged to her; the other half was the property of Tellus. According to ancient fable, she had by Jūpĭter, Justice, Law, and Peace.

Thērĭdămas, āntis, *m.* *(Tamer)*, one of Actæon's dogs.

Thērmōdon, ōntis, *m.* the *Termeh*, a river of Pōntus, which empties itself into Pōntus Euxīnus, the *Black Sea* (II. 249.), to the W. of *Cape Vona*. The Amāzŏnes, or Amāzŏnĭdes, a famous nation of warlike women, lived near this river; hence it was called *Amāzŏnius*. *Adj.* Thērmōdōntēus, Thērmōdōntĭus, *et*, Thērmōdōntĭăcus, a, um, of Thērmōdon, Amazonian. *Thērmōdōntĭăco auro* (IX. 189), Amazonian gold. *Thērmōdōntĭăco bipenni* (XII. 611), an Amazonian axe.

Thēron, ōnis, *m.* *(Hunter)*, one of Actæon's dogs.

Thērsītes, æ, one of the Grecian commanders in the Trojan war. The disadvantages of personal deformity he heightened by an

immoderate propensity to sarcasm and abuse. He delighted to provoke the other chiefs, by opposing their measures, and holding up their opinions and conduct to ridicule and contempt. His own ideas he never failed to express in language the most irritating and offensive. Achīlles deprived him of life, because he had laughed at that hero's shedding tears over the body of Pēnthĕsĭlēa, whom he had killed. For this act of Achīlles, ancient authors have given different reasons, which are unworthy of being recorded.

Thēscĕlus, i, a man whom Pērseus (2 syl.) turned into stone, by shewing him Mĕdūsa's head.

Thēseus (2 syl.), ĕos, a son of Ægeus (2. syl.) and Æthra, the Xth king of *Athens*, was brought up at the court of Pīttheus (2 syl.), king of Trœzēnē, his maternal grandfather. The actions of this celebrated hero, which are equally numerous and astonishing, have been minutely described both by the poets and historians of antiquity. In boldness of enterprise and difficulty of execution, they resemble the labours of Hērcŭles; and, like the exploits of that hero, are probably much indebted to fiction and embellishment. From his father, he is called Ægīdes, æ. Thēsīdes, æ, Hippŏlȳtus, the son of Thēseus (2 syl.). Thēsīdæ, arum, the Athenians. Thēsēis, ĭdis, *f.* a poem in which the achievements of Thēseus (2 syl.) are attempted to be sung, which Juvenal mentions with a sneer (Sat. I. 2). *Adj.* Thēsēus, a, um.

Thēspĭădes, um, a name of the muses, from Thēspĭa æ, *f.* a city near mount Hĕlĭcon, *Zagara*.

Thĕtis, is, *v.* ĭdos, *acc.* Thĕtim, *v.* in, one of the goddesses of the sea, the daughter of Nēreus (2 syl.) and Dōris, who married Pēleus (2 syl.), king of *Thessaly*, by whom she became the mother of Achīlles. From her possessing the gift of prophecy, Thĕtis knew that Troy would prove fatal to her son, and therefore to conceal Achīlles from the Grecian princes, she sent him to Lȳcŏmēdes, king of the island Scȳros, where he resided disguised in a female dress. This plan failed of the end proposed. For being discovered by the ingenuity of Ulȳsses, he was obliged to join the standard of his country, and march against their common enemy. The circumstances of Thĕtis dipping her son at his birth in the river Styx, which rendered his whole body invulnerable except the heel which she held in her hand, from not occurring in Homer, must be regarded as a fiction of later times. Thĕtis is often used by the poets, to signify the sea.

Thĭsbē, es, a young woman of Băbўlon, beloved by Pўrămus, who killed herself with the same weapon which he had employed against his own life. Their story is beautifully related by Ovid (IV. 55—166).

Thŏactes, is, the armour-bearer of Cēpheus (2 syl.), king of Æthĭŏpĭa, killed by Pĕrseus (2 syl.).

Thŏas, āntis, a son of Băcchus and Arĭădnē, who was king of the island Lēmnos, *Lemnos*. His daughter Hўpsĭpўlē, to whom he had previously resigned his crown, preserved his life at the time the Lemnian women put all the males to death.

Thŏon, ōnis, *acc.* a, a man killed by Ulўsses.

Thŏus, i, *m.* (*Swift*), one of Actæon's dogs.

Thrăcĭa, æ, Thrācē, Thrēĭcē, es, *v.* Thrāca, æ, *f.* Thrace (1 syl. Eng.), *Romulia*, or *Romania*, a country of very different extent at different times. At one time the Thracian territories included Attĭca. But by Thrăcĭa in general is meant a barren and mountainous tract to the north of *Greece*, which forms part of European Turkey. The inhabitants, *Thrāces, um*, were, by the ancients, considered as a brave, but cruel, people, addicted to intemperance, and prone to revenge. On the altars of their gods, they offered their enemies whom they had taken in war. Thrax, the son of Mars, from whom the country received its name, was their favourite god. Thrēĭssa, æ, a Thrăcian woman. *Adj.* Thrăcĭus, Thrēĭcĭus, *et*, Thrăcĭcus, a, um. *Thrācĭus* (VI. 661), Tereus (2 syl.).

Thŭscus, *et*, Tŭscus, a, um, of, or belonging to, Etrūrĭa, *v.* Hetrūrĭa, æ, *f.* called by the Greeks Tўrrhēnĭa, æ, *f.* *Tuscany*, a district of *Italy*, bounded on the south by Tĭber, the *Tevere*, on the east by Apēnnīnus, the *Apennines*, on the north by Măcra, the *Magra*, and on the west by Măre Tўrrhēnum, *v.* Tŭscum, quod et Infĕrum, the Tuscan Sea (not in use), that part of the *Mediterranean* which washes the S. W. coast of *Italy*.

Thўŏneus (3 syl.), ei, a name of Băcchus, from his mother Sĕmĕlē, who was also called Thўŏnē.

Tĭber, ĕris, Tĕbĕris, Tĭbĕris, is, Tibris, is, *v.* ĭdos, Thybris, Tўbĕris, is, *et*, Tybris, is, *v.* ĭdos, *m.* the *Tevere*, a large river of *Italy*, which takes its rise in Apēnnīnus, the *Apennines*, and running nearly in a south-west direction, flows by *Rome*, and falls into the *Mediterranean* about fifteen miles below that city. It was anciently called Albŭla, from Æneas finding on its banks a *white* sow with thirty young, and afterwards Tibĕrīnus, of which Tiber is a corruption, from a king of the country of that name being drowned in attempting to cross it. It is

said to receive forty-two tributary streams in its course, which may be estimated at 150 miles. *Cuique fuit rerum promissa potentia, Tybrin* (II. 259.), and the *Tevere*, to which the government of the world was promised, *i. e.* the *Tevere*, on the banks of which *Rome* was to be built, and to become the seat of universal empire. Thibrĭcōla, *v.* Tibrĭcōla, æ, one who lives near the *Tevere*. Tibĕrīnis, ĭdos, a nymph of the river *Tevere*. *Adj.* Tībĕrīnus, Thȳbrīnus, *v.* Tȳbrīnus, a, um.

Tīgris, *v.* Tĭgris, ĭdos, *acc.* im, *v.* in, *m.* the *Dejila*, a considerable river of *Asia*, which takes its rise to the N. of *Medan*, about 150 miles south of the sources of the Euphrātes, with which, after a course of 800 miles, it unites below *Korna*. It is said to have received this name, which signifies an *arrow*, in consequence of its flowing with great rapidity.

Tigris, ĭdos, *m.* (*Tiger*), one of Actæon's dogs.

Tīrĕsĭas, æ, a native of Thēbæ, *Theva*, was the son of Evērus and Chărĭclo. He is said to have been one of those who sprang from the serpent's teeth which Cādmus sowed. In early life he was changed into a girl, in consequence of his striking two serpents closely united. About seven years after that mutation of sex, he recovered his original form by again striking other serpents similarly situated. Jūpĭter and Jūno referred to him the decision of a subject worthy the infamous characters of both. Having determined in favour of Jūpĭter, Jūno, in revenge, deprived him of sight. To alleviate his punishment, the king of the gods ordained him to live for seven ages, and conferred on him the gift of prescience. Līrĭŏpē, the mother of Nārcīssus, first consulted him with respect to the fate of her son, and the event confirming his prediction, rendered him famous as a prophet. Tīrĕsĭas was afterwards considered as the infallible oracle of *Greece*, and appears to have been one of the most celebrated soothsayers of antiquity.

Tīsĭphŏnē, es, one of the three Furies, who held a lash in her hand, and, instead of hair, had serpents encircling her head. For an admirable description of this Pest, see IV. 480—508.

The Furies were three in number, accounted by some the daughters of Achĕron and Nox, by others of Plūto and Prosērpĭna; but Apōllŏdōrus states that they sprang from the mutilated parts of Urănus, *v.* Cœlus, on their falling into the sea, and Hēsĭŏdus, that they, as well as the giants and nymphs, owed their birth to the drops of blood from the same parts, after they had been some time in contact with the earth. Be-

sides these foolish accounts of the birth of these unreal beings, others occur in the writings of the ancients, equally imaginary and equally absurd.

Tītan, ānis, *v.* Tītānus, i, the elder brother of Sātūrnus, was the son of Cœlus and Terra. He resigned to Saturn the sovereignty of the world, on condition that he should not bring up any male childern. To fulfil the terms of agreement, Sātūrnus devoured his sons as soon as they were born. But Ops, or Rhea, concealed the births of Jūpĭter, Nēptūnus, and Plūto, or, according to some authors, gave him a stone, which he swallowed in place of them. The Titans having been informed of this breach of the treaty, and grieved at the prospect of losing the government of the world, made war on Sātūrnus whom they conquered, and put in prison, where he remained until they were defeated by Jūpĭter, who restored his father to the throne. The war of the Titans must not be confounded with that of the giants. The former was against Sātūrnus, the latter against Jūpĭter. Tītānĭa, æ (I. 395), Pȳrrha; (III. 173), Diāna; (VI. 346), Lātōna; (XIV. 382 *et* 438), Circē; because descended from the Titans. Tītānis, ĭdos, a daughter, or descendant, of Titan; (VI. 185), Lātōna; (XIII. 968, *et* XIV. 14 *et* 376), Circē. Titan is often used as synonymous with Apōllo, *or*, the Sun; *Nullus Tītan*, no Sun (I. 10). *Adj.* Tītānĭcus, Tītānĭăcus, *et*, Tītānĭus, a, um,

Tĭtȳos, i, the son of Tērra, a celebrated giant, of prodigious size, whose body is said to have covered nine acres of land. Apōllŏdōrus says, he was the son of Jūpĭter and Ĕlāra, whom that god, to protect from the cruelty of Jūno, hid in the earth, *i. e.* in a cave. Ĕlāra died in childbed, and Tērra was appointed his nurse, which gave rise to the fiction of his being her son. For offering to insult Lātōna, according to Homer, in the beautiful plains of Pănŏpē, a town of Phōcis, as she went to Phthīa, Apōllo killed him. But Pīndărus says, that Diāna transfixed him with her arrows, and Hȳgīnus, that Jūpĭter put him to death by lightning. In the Infernal Regions, he was tormented by a vulture preying continually on his bowels, which grew as fast as they were devoured, to render his punishment eternal. Tĭtȳos appears, from ancient history, to have been a man of great strength, cruelty, and rapacity.

Tmōlus, i, *m.* a mountain in Lȳdĭa, from which issued a river of the same name, in the channel of which were found excellent whetstones. The god of this mountain adjudged the palm of

victory to Apŏllo, when Pan disputed with him in playing on the pipe (XI. 156. *seq.*). *Adj.* Tmōlĭus, a um.

Tŏnans, āntis, a name of Jūpĭter, as presiding over *thunder.*

Trāchis, *v.* in, īnis, *et,* Trachys, ȳnis, *f.* the metropŏlis of Trāchīnĭa, æ, *f.* a small district of *Thessaly,* of which Cēȳx was king. This city was also called Hērāclēa, from Hērcŭles, who, according to some, was the founder, and, according to others, went there after he had killed Eunŏmus. Hence *Hērcŭlĕā Trāchīnĕ* (XI. 627). *Inh.* Trāchīnĭi, orum. *Adj.* Trāchīnĭus, a, um.

Trĭētērĭcus, a, um. Trĭētērĭca, *sc.* sacra, festivals in honour of Bācchus, celebrated chiefly by the Thracians, at the completion of every *third* year, from which the word is derived.

Trinacris, ĭdis, *et,* Trinacrĭa, Triquēstra, *v.* Triquētra, æ, *f.* (the unmarked vowels, except the final ones, are either long or short) the island of *Sicily,* so named from its triangular form.

Trĭōnes, um, *m.* two constellations (II. 171), near the N. pole, called also *Ursa Major,* the Greater Bear, and *Ursa Minor,* the Less Bear.

Triton, ōnis, one of the gods of the sea, who was trumpeter to Nēptūnus, hence *Tritōna cănōrum* (II. 8). From Ovid, his trumpet appears to have had the power of calming the sea when agitated by a tempest. He is generally considered the son of Nēptūnus by Amphītrītē: but there seem to have been more than one of this name. Trītōnis, ĭdos, of Triton, with relation to a female, or to a noun feminine. *Adj.* Trītōnĭus, *et,* Trītōnĭăcus, a, um.

Trītōnĭa, æ, *v.* Trītōnis, ĭdos, a name of Mĭnērva, either from a Cretan word signifying the *head,* because she sprang from the brain of Jūpĭter, or from the lake Trītōnis, in Lĭbȳa, where she was first seen, and where she spent the early part of her life. Trītōnis, ĭdos, of Mĭnērva, with relation to a female, or to a noun feminine. *Adj.* Trītōnĭus, a, um. *Trītōnis, v. Trītōnĭa pinus,* the Argo, from Mĭnērva giving the plan of that ship.

Trœzen, ēnis, *et,* Trœzēnē, es, *f. Damala,* a maritime city of Argŏlis, a country of Pĕlŏpŏnnēsus, the *Morea.* Pĭttheus (2 syl.) lived there; hence *Pĭtthēĭa Trœzen* (VI. 418).

Trōja, æ, *f.* Troy (Eng.), one of the most celebrated cities of antiquity, founded at the foot of Ida, a lofty chain of mountains, of which the highest summit is said to have been called Gārgărus, *Kasdaghy,* in Asia Minor, *Natolia,* by Dārdănus, the son of Jūpĭter and Elĕctra, from whom it was called Dār-

dănĭa, æ, *f.* and the inhabitants Dārdănĭdæ, arum. At the death of this prince, Erīchthŏnĭus mounted the throne, and was succeeded by Tros, in honour of whom the city received the name of Trōja, æ, *f.* and the natives were denominated Trōes, um. Ilus next assumed the reins of government, and Ilĭum, i, *n.* became the common appellation of his capital. The sceptre afterwards passed into the hands of Lăŏmĕdon, whose successor, Priămus, was the last of the Trojan kings. Of the strength and resources of this city, some idea may be formed, from its baffling the united efforts of all *Greece* for ten years. That destructive war is celebrated in the Iliad of Homer, and Æneid of Virgil, two of the noblest productions of human genius. Trōĭs, ōĭdis, *v.* Trōĭas, ĭădos, Trojan, with relation to a female, or to a noun feminine. *Adj.* Trōjānus, Trōĭcus, *et,* Trōĭus, a, um.

Tūrnus, i, a son of Daunus, king of the Rŭtŭli, a people of Lătĭum, a district of Ităĭia, *Italy,* whose territories are not precisely pointed out by ancient geographers, by Vĕnīlĭa. Lătīnus, king of Lătĭum, had married Amāta, the sister of Vĕnīlĭa, and their daughter Lavīnĭa was betrothed to Tūrnus before the arrival of Ænēas in Italy. Hence the war between the Rutulian prince and the Trojan hero, which Virgil has so admirably sung in the last six books of the Æneid. The character of Tūrnus is strongly marked and well supported. The virtues of the man and the hero are exquisitely blended, and mutually heighten each other. His situation is peculiarly delicate and interesting, and possesses every quality which can command esteem. He is humane, generous, intrepid, and magnanimous. Priority of attachment, vicinity of residence, a Latin by birth, and cousin of Lavīnĭa, gave him a decided preference to a foreign adventurer who had lately landed on their coasts. To obtain the princess whom he adored, no toil discouraged, no dangers frightened, and death in no form appalled him. But the gods refused him success, and the Italian hero died by the stronger arm of the Trojan exile. The concluding lines of the Æneid, after the gallant Turnus had fallen by the wound of his rival, are a masterpiece of tenderness and pathos. He is anxious to live, and every word, which he utters, forcibly but delicately conveys that idea; yet no entreaty is made, no supplication is offered, for life. He knew the sensibility of the Trojan prince, and "fuit et tibi talis Anchīses genĭtor," would have secured his wish, had not the belt of Pāllas whom he had slain, appeared on his

shoulders. To appease the manes of his youthful friend, Ænēas plunged his sword into the bosom of the Rutulian prince.

Tȳdīdes, æ, a patronymic of Dĭŏmēdes, son of Tȳdeus (2 syl.).

Tȳndăris, ĭdis, a patronymic of Hĕlĕna, from Tȳndărus, the husband of her mother Lēda.

Tȳphōeus (3 syl.), ĕos, the youngest son of Terra who surpassed all her children in magnitude and strength. He was a native of *Sicily*, and united the human form with that of a beast. In height his limbs overtopped the summit of the mountains, and his heads, a hundred in number, according to Pindărus, often touched the stars. The one hand reached the east, and the other the west, at the same time, above which rose a hundred dragons heads. Serpents of enormous size entwined his limbs, stretched above his heads, and hissed tremendously. His body was wholly covered over with feathers, fire blazed from his eyes, and his uncombed hair and beard hung floating in the wind (Apol. 19). Ovid describes him as having only one head and one mouth. Jūpĭter deprived him of life by thunderbolts, and buried him in *Sicily* (V. 348, *seq.*), his right hand under Pĕlōrus, *Cape Farro*, his left under Păchȳnus, *Cape Pasaro*, his feet under Lĭlȳbœum, *Cape Boeo*, and his heads under Ætna, the most remarkable volcano in the world. He is the same with Tȳphon. *Adj.* Tȳphōēus, a, um. *Tela Tȳphōēa*, thunderbolts, from their being made in Ætna, which was over the heads of Tȳphōeus, or from his having been killed by them.

Tȳros, *v.* Tȳrus, i, *f.* Tyre (1 syl. Eng.), now, *Sor*, a large and populous city of Phœnīcĭa, which, in ancient times, was a place of great trade, and celebrated for a shell which dyes a very fine purple colour. Of this name there were two cities, the first, destroyed by the Assyrian princes, stood on the continent, the last, upon an island. The inhabitants, *Tȳrĭi, orum*, were the inventors of navigation, and planted a number of colonies along the south coast of the *Mediterranean*, which added greatly to their power. They were active and enterprizing, but faithless and dishonest. *Adj.* Tȳrĭcus, *et*, Tȳrĭus, a, um, Tyrian, Carthaginian.

Tȳrrhēnus, a, um, of, or belonging to, the Tȳrrhēni, orum, the inhabitants of Etrūrĭa, *Tuscany*, who were known among the Greeks by this appellation. See Thūscus. *Tȳrrhēna corpora* (IV. 23), the Tuscan bodies, *i.* . the bodies of the Tuscan sailors, whom Bācchus, for their perfidy, turned into dolphins.

U

Ulysses, *v.* Ulyxes, is, *acc.* en, *voc.* e, *v.* es, Ulysseus, and Ulyxeus (3 or 4 syl.), ei, a king of Ithăca, *Theaki*, and Dūlĭchĭum, i, *n.* two islands to the west of *Greece*, between Cĕphāllēnĭa, æ, *v.* Cĕphāllēnē, es, *f.* *Cephalonia*, and the continent. He was, according to some, the son of Lāērtes and Anticlēa, and, according to others, of Sīsy̆phus, by whom Anticlēa was pregnant at the time of her marriage with Lāērtes. Whatever truth there might be in the latter assertion, it is certain that the behaviour of the Ithacan king towards Ulysses was that of a most dutiful and affectionate father, which was well repaid by the filial reverence, and excellence of the youth. Having solicited the hand of Hĕlĕna, but despaired of success, this prince advised Tȳndărus, her father, to bind the lovers of that transcendant beauty by oath, to protect her against every insult, and obtained through him Pēnĕlŏpē, the daughter of his brother Ĭcărĭus. Unwilling to leave her and go to the Trojan war, Ulysses feigned madness, yoked a horse and a cow together, and ploughed the sand on the sea coast. Pălămēdes put his insanity to the test, by laying his infant son Tēlĕmăchus before the cattle, on which he turned them aside, that they might not hurt the child. This detection he basely revenged at Troy, by accomplishing the death of that ingenious nobleman, as a traitor. To the qualities of a brave soldier, Ulysses joined the talents of a profound politician. His eloquence was forcible and persuasive, his address artful and winning, and his knowledge of the human heart accurate and extensive. To his bravery in the field, and to his wisdom in council, the Greeks were greatly indebted for their ultimate success. It must not, however, be denied that his wisdom was blended with cunning, and his oratory often employed for the basest and most dishonourable purposes. His achievements during the Trojan war are neatly related in a very animated and masterly speech which Ovid has put into his mouth in the thirteenth book of the Metamorphoses. The adventures of Ulysses after the taking of Troy during his return to his native island, form the subject of an epic poem by Homer, called from its hero, the Odyssey.

Ovid excels not only in description, but also in the delineation of character. Of both these, the Metamorphoses

furnish several remarkable and convincing proofs. Having first formed an accurate conception of the characters which he meant to pourtray, he has not perhaps failed, in a single instance, to give to each its distinctive touches and shades. How greatly in ideas, arrangement, and language, does the speech of Ulysses not only differ from, but surpass, that of Ajax? The persuasive eloquence, and profound knowledge of the human heart which distinguished the Grecian, appear with peculiar force and effect in the artful arrangement, appropriate sentiment, and elegant numbers of the Latin poet: the insinuating address and specious arguments of Ulysses gradually overcome the boisterous and indignant philippic of Ajax, interest and sway more and more the minds of the judges, until the orator had wound up their feelings to the highest pitch, when by a well-timed and irresistible appeal at once to their eyes and judgments, a universal burst of applause proclaimed him victorious.

Urănĭa, æ, *et,* Urănĭē, es, the muse who presided over astronomy.

V

Vĕntus, i, *m.* the wind, *Plu.* Venti, orum. The winds were, according to the ancients, the sons of Urănus and Tĕrra, or, of Aurōra by Astræus. To the latter Ovid alludes, XIV. 545. They were confined in the Æolian islands under the dominion of Æŏlus, who was their king.

Vĕnus, ĕris, the goddess of Love and Beauty, was the mother of Cupid, and mistress of the Graces. Her origin is variously related. She is said to have sprung from the foam of the sea near Cy̆thēra, *Cerigo*, an island on the coast of Lăcōnĭa; to have been the daughter of Jūpĭter and Dĭōnē, and of Cœlus and Dĭes, according to others. This goddess was known under a variety of names taken chiefly from the places where she had temples; but her character forbids giving a detailed account of her history. *Adj.* Vĕnĕrĕus, *v.* Vĕnĕrĭcus, a, um.

Vēsta, æ, the wife of Urănus, and mother of Sātūrnus, Tītan, &c. But the term is frequently used so very indefinitely by the poets, that it is difficult to determine which goddess they meant to denote. Hence she is confounded not only with Tĕllus and Cy̆bĕlē, but also with Cĕres and Prosērpĭna, *or* Hĕcătē. Strictly speaking, Vēsta, among the Romans,

was the daughter of Saturn and Rhea, and worshipped as the goddess of fire. Her temple was round, and the sacred fire kept perpetually burning on the altar, which showed that they blended the worship of the goddess of the earth, and the goddess of fire. Ænēas introduced her sacred rites into *Italy*, and Nŭma Pōmpĭlĭus, the second king of *Rome*, built her a temple, into which males were not allowed to enter. A sudden and dreadful calamity was supposed to threaten the state, if the sacred fire were allowed to go out, and the negligence of the offender was severely punished. It was not rekindled by common fire, but by the rays of the sun, which might be done in different ways. Vēsta was most commonly represented in a long flowing robe, with a veil over her face, holding in one hand a *pāllădĭum*, sometimes a javelin, and in the other a lamp. On a few ancient medals, a drum appears in one hand, and a small figure of victory in the other. *Adj.* Vēstālis, is, e. of, or belonging to, the priestesses of Vēsta, who were bound by a vow to chastity, hence denominated *Virgĭnes Vestāles*, vestal virgins. The number appointed by Nŭma Pōmpĭlĭus was four, to which Tārquĭnĭus Prīscus, the fifth Roman king, or his successor, Sērvĭus Tūllĭus, added two. The kings nominated the vestal virgins at first, and, after the establishment of the commonwealth, the Pōntĭfex Māxĭmus. The monarchs probably acted arbitrarily in the choice of a vestal, but the procedure of the high-priest was regulated by the Papian law. He selected twenty girls without deformity or blemish in any part of their body, whose father and mother were free-born and both alive, and she on whom the lot fell was compelled to take the oath, and become a priestess. But recourse was only had to this method of election, when none offered voluntarily, which was not often the case. They continued in office thirty years. During the first ten they learned the sacred rites; the second ten were employed in performing them; and the last ten were spent in teaching them to those who had lately entered. Their employment was to keep the sacred fire continually burning, to take care of the secret pledges of the empire, supposed to be the Pāllădĭum brought from Troy by Ænēas, and concealed in the inmost part of the temple, and to perform the rites of the goddess. The punishment, for allowing the sacred fire to be extinguished, was scourging, and, for violation of vow, burying alive. The stripes were either inflicted by the Pōntĭfex Māxĭmus, or by his order. Both crimes were deemed to forebode awful calamities to the republic, and therefore expiated

by extraordinary sacrifices. The former did not often occur, and the latter only eighteen times in one thousand years. The vestal virgins were held in great respect, and they enjoyed honours and privileges which were peculiar to themselves. A lictor preceded them when they walked abroad, or they were carried in a kind of chariot; the most honourable seats were allowed them in the public games; and not only the prætors, but even the consuls, went out of the way and lowered their fasces whilst they passed. To insult them was criminal, and to attempt violation was punished by scourging to death. On entering on office, they were freed from the obligations of parental authority, could make their will though under age, pardon a criminal going to execution, if they met him accidentally, and were entitled to all the privileges which the mother of three children could claim. The Vestals wore a white robe with purple borders, and, on their heads, fillets ornamented with ribbons. Being maintained at the public expence, their manner of living varied with that of the community. In the latter years of the republic, their tables displayed every article of luxury and extravagance. Thĕŏdōrus the Great abolished the priesthood of Vēsta, and extinguished the sacred fire. Vēstālĭa, ĭum, *n.* festivals in honour of Vesta.

Vĭa Lāctĕa, the milky way, or galaxy, is that long, white, luminous tract, which appears to encompass the heavens like a girdle. It was formed, according to the ancients, by the milk which fell on that part of the sky, when Jūpĭter applied Hĕrcŭles to Jūno's breast whilst asleep. It is now found, that the brightness is occasioned by an infinite number of stars, so very small that they are not visible to the naked eye. Ovid makes it the *path* along which the celestial gods went to the palace of Jūpĭter.

Vūlcānus, i, Vulcan (Eng.), the god of fire, and the patron of all artists who wrought in iron and metals. Of this name several occur in ancient authors. Cĭcĕro mentions four; the first was the son of Cœlus, who had by Mĭnĕrva that Apŏllo whom historians make the Protector of *Athens;* the second, the son of the *Nile,* whom the Egyptians called Apis, and considered as their tutelary god; the third, the son of the third Jūpĭter and of Jūno; and the fourth, the son of Mĕnălĭus, who possessed Insŭlæ Vūlcānĭæ, the *Lipări,* or the *Liparēan islands,* which lie between *Sicily* and *Italy.* The third appears to have been the Vulcan worshipped by the Romans, whom some asserted to be the son of Jūno only; hence called Jūnōnĭgĕna.

He was uncommonly deformed, on which account, his father threw him down from heaven. The injury which he received from his fall on the island Lēmnos, *Lemno*, an island in Măre Ægēum, the *Archipelago*, sacred to him, is said to have rendered him lame ever after. The particular spot which he first touched, is remarkable, according to popular belief, for producing a particular kind of earth, *Lēmnĭa Tĕrra*, or *Tĕrra sigillāta*, which was supposed to cure the bite of serpents, and poisoned wounds. The Cyclops were his workmen, whose forges were in mount Ætna, where they made thunderbolts for Jūpĭter, and arms for the other gods. Apŏllŏdōrus calls the Cyclops, Hărpes, Brŏntes, and Stĕrŏpes; Homer and Hēsĭŏdus, Arges, Brŏntes, and Stĕrŏpes; and Virgil, Brŏntes, Stĕrŏpes, and Pȳrăcmon. Vūlcānus is often used by the poets as synonymous with *ignis*. From mount Ætna, this god is called *Ætnæus;* from Lēmnos, *Lēmnĭus*, or, *Lēmnĭus păter;* from being lame, *Tărdĭpes;* and from presiding over fires and metals, *Hephaistos*, *Chrysor*, *Callopodion*, and *Mŭlcĭber*, or, *Mŭlcĭfer*. His appearance, as depicted by the ancients, was generally that of a blacksmith, when working at the anvil. Vūlcānĭa, ĭum, *n.* festivals in honour of Vulcan. *Adj.* Vūlcānĭus, a, um, *et*, Vūlcānālis, is, e. *Vŭlcānĭa mūnĕra* (II. 106), the gift of Vulcan, *i. e.* the chariot of the Sun, which was his workmanship.

X

Xānthus, i, *m.* the *Mender*, a large and rapid river of the Troad, which has its source in almost the highest range of mount Ida. Homērus says, it was called Scămānder by men, and Xānthus by the gods. Pliny, copying Arĭstŏtĕles, mentions that this river had the name of Xānthus, because it rendered the wool of the sheep which drank of it, *red*. The plain of Troy lay between the rivers Sĭmŏis, the *Callifat*, and Scămānder, the *Mender;* but there are great uncertainty and doubt respecting these streams. The Scămānder was burnt during the Trojan war; hence Ovid (II. 245.) has *Arsurusque itĕrum Xānthus*, and Xānthus about to be burnt a second time, *viz.* when Phăĕthon was setting the world on fire.

The modern names, subjoined to these classical rivers, have been taken from a late traveller, to whose judgment considerable deference is due. It would, however, be rash to assert,

that any thing approaching to certainty respecting the locality of the scenery of the ILIAD has been yet laid before the public. Nor is this wonderful; for, upwards of 1700 years ago, no person pretended to know the site of ancient Troy. Of late, chiefly since Chevalier *fancied* that he had discovered the ruins of that city, much has been written on this interesting subject. Almost every traveller, who has, for these twenty years past, visited the eastern shore of the *Archipelago* and the *Dardanelles*, has advanced a new theory; and, though his own may have failed to produce conviction, has had the merit of proving, that those of his predecessors were erroneous, and at variance with the truth of geography and history, or with the Iliad, or with both. Of the two rivers, Sĭmŏis and Scămănder, which occur so frequently in the poems of Homer, it is but justice to both to state, that they have been no bar to any conjecture or hypothesis. Since Chevalier's publication appeared, these streams have shown a ductility truly surprising, have changed from right to left, or from left to right, run into each other on either bank, of course flowed in different directions, or creeped along an artificial canal, as best suited to the idea of the author. If Homer's two promontories were Sīgæum and Rhætĭum, Agămemnon's skill in encampment could not claim high commendation; since the extremities of the Grecian camp would, in that case, have been three miles distant, with the additional disadvantage of being separated in the middle by a considerable river and morass, almost, if not wholly, impassable. Every slight inequality in the surface of the adjoining plain has been imagined the tomb of some " mighty chief untimely slain," and every stone, once used in a building, has been supposed a fragment of Troy. The site of that city itself, has been discovered near the sea, on the plain, and so close to the foot of Ida, that the rocks of this precipitous range of mountains formed its northern wall. According to the last supposition, Troy must have stood 10 miles from the coast, and consequently 10 miles from the Grecian camp. Nay, farther, the ruins of the city, Troy, which Homer seems to place on a plain, have travelled up the hill! an assumption which may be allowed to stagger a mind, not immoderately addicted to scepticism.

This note respecting the site and rivers of Troy, &c. has been added, that the young scholar may be prepared, when maturer years have strengthened his mind, and longer study familiarised him with the elegant writings of the Greeks and

Romans, not to expect uniformity of opinion on this subject, and not to think the less favourably of that most admirable poem, the ILIAD, if it shall, at last, be found, that for the scenery, as well as for the machinery, of that unrivalled epic, we are indebted solely to the imagination of the Poet.

Z

Zētes, *v.* Zēthes, is, a son of Bŏrĕas and Orīthȳĭa, pronounce in 4 syllables, making ĭă one, *or*, Orīthȳja, *or*, Orīthȳĭa. The last mode of scanning ought to be preferred; the first will not apply to the following line of Ovid's Met. VII. 695.

Ōrīthȳ | ĭă tŭ | ās răp | tæ sŏrŏr | Ōrīthȳ | ĭæ.

Zētes and his brother Călăis accompanied the Argonauts to Cōlchis, in quest of the golden fleece. They delivered Phĭneus (2 syl.), king of Thrācĭa, from the Harpies, which Jūpĭter or Jūno, had sent to torment him.

Zōdĭăcus, i, *m.* the Zodiac. The Zodiac is a space in the heavens, extending 8⁰ on each side of the Ecliptic, in which the orbits of all the planets are contained. The Ecliptic is that great circle in the heavens, which the sun appears to describe in the course of a year, and which astronomers have divided into twelve equal parts, called signs, *viz.* Arĭes ♈, Taurus ♉, Gĕmĭni ♊, Cāncer ♋, Lĕo ♌, Vīrgo ♍, Lībra ♎, Scōrpĭo ♏, Săgīttārĭus ♐, Caprĭcōrnus ♑, Aquārĭus ♒, and Pīsces ♓. The sun enters Arĭes at the vernal equinox, Cāncer at the summer solstice, Lībra at the autumnal equinox, and Caprĭcōrnus at the winter solstice. The first six signs are called *northern*, because they lie on the *north* side of the Equator; and the last six are called *southern*, because they lie to the *south* of the Equator. The signs ♑, ♒, ♓, ♈, ♉, ♊, are called *ascending* signs, because whilst the sun passes through them it is approaching our (*i. e.* the North) pole; and ♋, ♌, ♍, ♎, ♏, ♐, are called *descending* signs, because whilst the sun passes through them it recedes from our pole.

Zōna, æ, *f.* a girdle, *or*, belt, is a name given to those natural divisions of the earth's surface, with respect to the different degrees of heat, and of the length of days, occasioned by the obliquity of the Ecliptic. The Zones are five in number, one

Torrid, two Temperate, and two Frigid, *or*, Frozen. The first, which is in the middle, has its name from being very hot. The ancients erroneously supposed that it could not be inhabited from the violence of its heat.

Quarum quæ media est, non est habitabilis æstu.

It extends from the Equator on each side to the Tropics, a distance of 23°, 28′, consequently the Torrid Zone is 3262 miles in breadth. Here the sun is vertical twice a year, the days and nights nearly equal, and the twilight very short. The two Temperate Zones are situated on each side of the *Torrid Zone*, which Ovid has accurately and neatly described,

Temperiemque dedit mistâ cum frigore flammâ.

They lie between the *Tropics* and the *Polar Circles*, viz. between 23°, 28′, and 66°, 32′, so that each is 3423 miles broad. To the inhabitants of the *Northern Temperate Zone*, the sun is always south at noon, and to those in the *Southern Temperate Zone*, he is always north at that time. In both, the twilight increases, and the day varies in length in proportion to the distance from the Equator. The two Frozen Zones lie beyond the *Temperate*, round the *poles*, at which there is only one day and one night in the year. The idea which the ancients formed respecting them, was not much more correct than that which they conceived respecting the *Torrid Zone*. They supposed these *zones* were perpetually covered with snow, *Nix tegit alta duas* (I. 50), and therefore uninhabitable. But modern discoveries have proved the fallacy of that opinion. It must, however, be acknowledged, that from the long absence of the sun, and from the severity of the cold, added to the sterility of these countries lying within the Northern, *or*, Arctic, Polar Circle, they are rendered a very dreary and uncomfortable place of residence. No land has yet been discovered within the Southern, *or*, Antarctic, Polar Circle.

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♑ ♑ ♑

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μελας

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